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The Modern Reader's Bible

Select Masterpieces

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

SELECT MASTERPIECES

OF

BIBLICAL LITERATURE

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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INTRODUCTION

That which we call 'The Bible' has the outward appearance of a book: in reality it is — what the word 'bible' implies in the original Greek — a whole library. More than fifty books, the production of a large number of different authors, representing periods of time extending over many centuries, are all comprehended between the covers of a single volume. There is no greater monument of the power of printing to diffuse thought than this fact, that the whole classic literature of one of the world's greatest peoples can be carried about in the hand or the pocket.

But there is another side to the matter. A high price has been paid for this feat of manufacturing a portable literature: no less a price than the effacement from the books of the Bible of their whole literary structure. Where the literature is dramatic, there are (except in one book) no names of speakers nor divisions of speeches; there are no titles to essays or poems, nor anything to mark where one poem or discourse ends and another begins; not only is there nothing to reflect finer rhythmic distinctions in poetry, but (in King James's version) there is not even a distinction made between poetry and prose.

It is as if the whole were printed 'solid,' like a newspaper without the newspaper headings. The most familiar English literature treated in this fashion would lose a great part of its literary interest; the writings of the Hebrews suffer still more through our unfamiliarity with many of the literary forms in which they are cast. Even this statement does not fully represent the injury done to the literature of the Bible by the traditional shape in which it is presented to us. Between the Biblical writers and our own times have intervened ages in which all interest in literary beauty was lost, and philosophic activity took the form of protracted discussions of brief sayings or 'texts.' Accordingly this solidified matter of Hebrew literature has been divided up into single sentences or 'verses,' numbered mechanically one, two, three, etc., and thus the original literary form has still further been obscured. It is not surprising that to most readers the Bible has become, not a literature, but simply a storehouse of pious 'texts.'

If the sacred Scriptures then are to be appreciated as literature, it is necessary to restore their literary form and structure. To do this, with all the assistance that the modern printed page gives to the reader, is the aim of the 'Modern Reader's Bible.' The present volume is intended as an introduction to the series, and, it is hoped, to the literary study of the Bible in general, by Select Masterpieces, illustrating the different types of literature represented in Scripture.

Introduction

It is natural to enquire, What are the leading literary forms under which the sacred writings may be classified?

A large proportion of the Bible is History: the History of the People of Israel as presented by themselves. How Israel is chosen from all the nations to be the special people of Jehovah; how the invisible Jehovah is at first their only ruler; how gradually the spirit of assimilation to surrounding nations leads to a demand for visible kings. Just as this tendency to secular kingship becomes strong, there comes into prominence an order of 'prophets': the word signifies 'interpreters,' and the prophets are accepted as the interpreters of Jehovah's will to Israel. Under such rule as that of David, the man after God's own heart, the work of the prophets may fall into the background; but where, as usually happened, the secular government tends to ungodliness, the order of prophets stands forth as an organised opposition. On lines like these the historic narrative of the Bible pursues its course; and with the thread of narrative are interwoven legal and statistical documents which give it support. The History Series of the Modern Reader's Bible presents the sacred narrative divided according to its logical divisions. *Genesis* is occupied with the formation of the chosen nation, from the first beginnings of things to the development of the descendants of Abraham as a patriarchal family. *The Exodus* narrates the migration of the fully formed nation to the land of promise; this is the period of constitutional

development, and in this part of the history we find massed together the whole of the constitutional lore of Israel. The group of books constituting *The Judges* volume represents a period of transition: the 'judges' of Israel correspond to the 'heroes' of other peoples, and amid a succession of these judges the incidents of Israel's history reveal the efforts of the people of Jehovah towards a secular government. *The Kings* takes up the history of the nation from the establishment of the dynasty of David, and covers the struggle between the prophetic and the secular parties until the time of the fall and captivity. Upon the return of the remnant from Babylon all opposition to the theocracy has ceased; to the prophets have succeeded the 'scribes,' or interpreters of the written law, and *The Chronicles* is the ecclesiastical history, not of a Hebrew nation, but of a Jewish church.

From History we must, in literary analysis, distinguish Story: the one is founded on the sense of record and scientific explanation of events, the other appeals to the imagination and the emotions. The Story literature of most peoples is 'fiction,' in the sense that its matter is invented solely for literary purposes. The stories of the Bible are part of the sacred history, differing only in the mode in which the matter is presented; and a long series of these stories is scattered through the historical books, with nothing to distinguish them, in the ordinary versions, from the historic context. In the volumes of this series

the distinction is made by titles; the reader can thus, without difficulty, bring to each of these varieties of literature the kind of attention it requires; it is further possible, and highly desirable, for him to make a separate study of Scriptural Story. History it is not easy to illustrate by selections; but the stories of the sacred books are represented in the present volume by typical specimens.

One book that has a place in the historic sequence of the Bible introduces us in reality to a different class of literature — Oratory. *Deuteronomy* is made up of the Orations (and Songs) of Moses, constituting his Farewell to the People of Israel. It is oratory in the fullest sense of the term, representing the words as they may be supposed to come direct from the speaker. For the most part however the sacred literature of oratory is of a different kind; not exact reports of spoken words, but the substance, it may be, of several similar speeches worked up afresh into a form of written discourse. In this wider sense, the oratorical literature of the Bible is of considerable extent; it includes the prophetic discourses, and reflects the fervid contests over first principles of righteousness which constituted the main life of Israel. The principal varieties of Biblical oratory are illustrated in this volume.

Philosophy has an important place in Scripture. The word however is not there used to describe a division of literature, but the sacred philosophy is called 'wisdom,' — a term suggestive of its close application to matters of

human life and duty. This Wisdom literature started from the 'proverbs'—simple thoughts conveyed in a couplet or triplet of verse, which were collected together by King Solomon and other of the wise men of Israel. From these proverbs the form of wisdom enlarged to verse epigrams and sonnets, or prose maxims and essays, until we find books of wisdom comprehending complete systems of thought. To catch the development of this Wisdom literature, it is necessary to take in two books of 'The Apocrypha'; a portion of sacred Scripture which in the last century used to be bound up with Bibles, standing in its historical position between the Old and New Testaments, though now it is usually separated. In theology, which is concerned with questions of authority, the distinction between the Bible and the Apocrypha is fundamental: the one is accepted as authoritative in matters of faith, whereas the Apocryphal books are merely recommended for devout reading. But in literary study the distinction disappears; and two books of the Apocrypha are of the highest literary importance,—*Ecclesiasticus* and *The Wisdom of Solomon*. The Wisdom series of the Modern Reader's Bible arranges the representative books of Biblical philosophy in the order of its logical development. *The Proverbs* is a Miscellany of Sayings and Poems, embodying isolated observations of life. *Ecclesiasticus* is a Miscellany including longer compositions, but still embodying only isolated observations of life. In *Ecclesiastes* we

find a connected series of writings, in which attempt is made to solve the mystery of the universe: but the attempt breaks down in despair. *The Wisdom of Solomon* renews the attempt in the light of an immortal life beyond the grave, and despair yields to serenity of spirit. The four books thus reflect a philosophical advance. In *The Book of Job* — one of the world's literary marvels — men's varying attitudes towards the mystery of life are represented in various speakers, and drawn together into a unity by the movement of a dramatic plot. Such is the wisdom of the sacred Scriptures viewed as a whole; in the present volume it is only possible to illustrate the different forms, whether of poetry or of prose, in which Biblical philosophy is conveyed.

Biblical Lyrics may be mentioned next. Originally, all poetry was spoken with musical accompaniment; when this primitive literature began to divide up into specialised forms, Lyric was the literary form which retained most of the spirit of music. It includes Songs and Odes, in which the very structure of the poem is determined by the mode of its performance; Psalms and Lamentations; the Traditional Poetry scattered through the historical books; again, considerable portions of prophetic literature are found to take a lyric form. Even in the ordinary versions the Psalms and Lamentations retain something of their poetic structure; the less obvious features of lyric rhythm will be illustrated in the selections admitted into this volume.

Of the fundamental divisions of literature there yet remains one — the Drama. The relation of this to the Bible is interesting. It is impossible to read the scriptures of the Old Testament without feeling that the genius of the Hebrew people is strongly dramatic. Yet the natural instrument for the expression of dramatic creations — the theatre — is not a Hebrew institution. Accordingly the dramatic instinct, denied its readiest outlet, is found to leaven all other literary forms. We have already noticed dramatic wisdom in *Job*. Dramatic lyrics are found, not only in some of the psalms, but on a larger scale in the love songs of Solomon.* But there is a more important type of dramatic literature in the sacred Scriptures. The prophets of Israel were not only statesmen and preachers, they were also poets, and from them has come down to us a form of spiritual drama to which may be given the name 'Rhapsody.'

These spiritual dramas of the prophets are occupied with that fundamental topic of Hebrew thought which is expressed by the word 'judgment': the eternal contest between good and evil, and the Divine overthrow of wrong. They are dramas which no actual theatre could ever express, for their action covers all space and all time. Their personages include not only the prophet and the

* This Lyric Idyl of 'Solomon's Song,' together with some narrated stories of the same idyllic spirit, are united in a single volume of this series under the name of *Biblical Idyls*.

nation of Israel, but also God himself and the celestial hosts. The working of events towards the judgment is brought out before us with the general impression of dramatic movement; but the means by which this movement is realised go beyond the machinery of drama: not only dialogue and monologue, but song and even discourse are made to bear their part in the total effect. The grand example of rhapsody which covers the latter part of our *Book of Isaiah* can be represented in the present volume only by its prelude and one of its seven acts or 'visions.' But some of the shorter, and hardly less splendid, rhapsodies are given in full; and the selections further illustrate how a prophecy may set out as a simple discourse, and suddenly rise to the level of rhapsodic presentation.

I believe few people realise what an immense addition has been made to the literary patrimony of the English reader by the Revised Version of the Bible, and such other presentations of the sacred Scriptures as this Revised Version has made possible. The language of Biblical writers, and the sentences of which their writings are made up, have long been familiar through the earlier versions; the Revisers, by the attention they have given to connectedness of thought, have carried forward translated language into translated literature. It is thus open to a person of average culture to add to his other mental possessions the whole expression of itself which a great people has made in poetry and prose throughout all the

periods of its development. With the exception of humorous writing, which is foreign to the genius of the ancient Hebrews, the whole range of literary production is here illustrated; and varieties of literary form are presented to which classic Greek or modern European writers furnish no parallel. It is a literature numbering among its authors some who — by critics entirely outside the ranks of theologians — have been classed with the greatest names in the world's roll of honour. More than this, the English reader who gives attention to the literary side of the Bible is studying what is to him ancestral literature. The Hebrew writers of the Old Testament, and their followers the Christian Hebrews of the New Testament, have been the inspiration of those who have inspired our own writers: their style has largely leavened the style of modern English, their thought has become so closely interwoven with English thought of the last three centuries that it is impossible to sever the two. And, if the question be of what is higher than literary impressions, no reader need fear that the more sacred uses of the Bible will be imperilled by his reading, not with the spirit only, but with the understanding also.

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In this, as in the other volumes of this series, the text of the Selections is that of the Revised Version, the marginal alternatives being often substituted for the readings in the

text. For the use of this Revised Version I express my obligation to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the Selections with the volumes of the Modern Reader's Bible from which they are taken, and with the chapters and verses of the ordinary versions.

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Masterpieces

of

Biblical Literature

Stories

I

JOSEPH AND HIS BRETHREN

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream,

and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in a field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits,

and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's

coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. And the LORD was with Joseph and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon

all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat.

And Joseph was comely and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and

got him out. And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them:

and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly today? And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of

this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reedgrass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the

ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream,

and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the

thing which I spake unto Pharaoh: what God is about to do he hath shewed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: thou shalt be over my house,

and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On bare unto him. And Joseph called the name

of the first born 'Manasseh': For, said he, God hath 'made me forget' all my toil, and all my father's house. And the name of the second called he 'Ephraim': For God hath made me 'fruitful' in the land of my affliction.

And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the

people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your

brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them. And they laded their asses with their corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them: saying,

The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take corn for the famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go

again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time. And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight:

take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, Oh my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given

you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one with

another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these words. And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my bond-

man; and ye shall be blameless. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. And he said, God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I

may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if he take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be

not with me? lest I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years in the which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children,

and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he

gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses, laden with corn and bread and victual for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones,

and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph went in and told Pharaoh, and said, My

father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell: in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren,

and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

II

THE WITNESS OF BALAAM TO ISRAEL

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of Moab at that time. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of

Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak, the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give

me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more. And God came unto Balaam at night, and said unto him, If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Then the angel of the LORD stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel of the LORD, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff. And the LORD opened the mouth of the

ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed his head, and fell on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is perverse before me: and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto the city of Moab, which is on the border of Arnon, which is in the utmost part of the border. And

Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak anything? the word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, and he saw from thence the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a bare height. And God met Balaam: and he said unto him, I have prepared the seven altars, and I have offered up a bullock and a ram on every altar. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab. And he took up his parable, and said:

From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed?
And how shall I defy, whom the LORD hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD putteth in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt

offering, while I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said:

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
Now shall it be said of Jacob and of Israel, What hath God wrought!

Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
He saith, which heareth the words of God,

Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the LORD hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore

now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak? And now, behold, I go unto my people: come, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.

And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

And he looked on Amalek, and took up his parable, and said:

Amalek was the first of the nations;
But his latter end shall come to destruction.

And he looked on the Kenite, and took up his parable, and said:

Strong is thy dwelling place,
And thy nest is set in the rock.
Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive.

And he took up his parable, and said:

Alas, who shall live when God doeth this?
But ships shall come from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.

And Balaam rose up, and went and returned to his place: and Balak also went his way.

III

THE CROWNING OF ABIMELECH

And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine that was in Sechem, she also bare him a son, and he called his name Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after the Baalim, and made Baal-berith their god. And the children of Israel remembered not the LORD their God, who had delivered them out of the hand of all their enemies on every side: neither shewed they kindness to the house of Jerubbaal, who is Gideon, according to all the goodness which he had shewed unto Israel.

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and spake with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, that all the sons of Jerubbaal, which are threescore and ten persons, rule over you, or that one rule over you? remember also that I am your

bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. And they gave him three-score and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: but Jotham the youngest son of Jerubbaal was left; for he hid himself.

And all the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the

vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; — for my father fought for you, and adventured his life, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother; — if ye then have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

And Abimelech was prince over Israel three years. And God sent an evil spirit between Abimelech and the men

of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the violence done to the threescore and ten sons of Jerubbaal might come, and that their blood might be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which strengthened his hands to slay his brethren. And the men of Shechem set liers in wait for him on the tops of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their trust in him. And they went out into the field, and gathered their vineyards, and trode the grapes, and held festival, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve ye the men of Hamor the father of Shechem; but why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech craftily, saying, Behold, Gaal the son of Ebed and his brethren are come to Shechem; and, behold, they constrain the city to take part against thee. Now therefore,

up by night, thou and the people that is with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from the ambushment. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again and said, See, there come people down by the middle of the land, and one company cometh by the way of the oak of Meonenim. Then said Zebul unto him, Where is now thy mouth, that thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and there fell many wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul drave out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass

on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field; and he looked, and, behold, the people came forth out of the city; and he rose up against them, and smote them. And Abimelech, and the companies that were with him, rushed forward, and stood in the entering of the gate of the city: and the two companies rushed upon all that were in the field, and smote them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein: and he beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard thereof, they entered into the hold of the house of El-berith. And it was told Abimelech that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder: and he said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech. and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against

Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut themselves in, and gat them up to the roof of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and kill me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the wickedness of the men of Shechem did God requite upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

IV

SAMSON'S WEDDING FEAST

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnah of the daughters of the

Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the LORD; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel. Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down and talked with the woman; and she pleased Samson well. And after a while he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion. And his father went down unto the woman: and Samson made there a feast: for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, Let me now put forth a riddle unto you: if ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment: but if ye cannot declare it me, then shall ye give me thirty linen garments and thirty changes of raiment. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,
And out of the strong came forth sweetness.

And they could not in three days declare the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down:

What is sweeter than honey?
And what is stronger than a lion?

And he said unto them:

If ye had not plowed with my heifer,
Ye had not found out my riddle.

And the spirit of the LORD came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. And Samson said unto them, This time shall I be blameless in regard of the Philistines, when I do them a mischief. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And

when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the oliveyards. Then the Philistines said, Who hath done this? And they said, Samson, the son in law of the Timnite, because he hath taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, If ye do after this manner, surely I will be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

V

THE EXPEDITION AGAINST ELISHA

Now the king of Syria warred against Israel: and he took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of

us is for the king of Israel? And one of his servants said, Nay, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

VI

THE DREAM OF THE TREE CUT DOWN

'Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: peace be multiplied unto you. It hath seemed good unto me to shew the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

'I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to

bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

'Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the

stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." This dream I king Nebuchadnezzar have seen: and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.

'Then Daniel, whose name was Belteshazzar, was astonied for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that

art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if there may be a lengthening of thy tranquillity.

'All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place,

by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying: "O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me.

'Now I Nebuchadnezzar praise and extol and honour the King of heaven; for all his works are truth, and his ways judgement: and those that walk in pride he is able to abase.'

VII

BELSHAZZAR'S FEAST

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as one of three in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said: O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel,

which art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as one of three in the kingdom. Then Daniel answered and said before the king: Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and

his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this: but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from before him, and this writing was inscribed. And this is the writing that was inscribed *:

MENE	UFARSIN	PHARES

This is the interpretation of the thing:

[* Daniel reads down, up, down: instead of across.]

MENE

God hath NUMBERED thy kingdom:
And brought it to an end!

TEKEL

Thou art WEIGHED in the balances:
And art found wanting!

PERES

Thy kingdom is DIVIDED:
And given to the Medes and Persians!

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should rule as one of three in the kingdom. In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

Oratory

I

THE ORATION OF MOSES

AT THE REHEARSAL OF THE BLESSING AND THE CURSE

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. Blessed shall be thy basket and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways. The LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall

bless thee in the land which the LORD thy God giveth thee. The LORD shall establish thee for an holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all the peoples of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shall open unto thee his good treasury the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them; and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy

basket and thy kneadingtrough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and there shall be none to fray them away. The LORD shall smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof

thou canst not be healed. The LORD shall smite thee with madness, and with blindness, and with astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled alway, and there shall be none to save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shalt be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to save thee. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day: and there shall be nought in the power of thine hand. The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood

and stone. And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither the LORD shall lead thee away. Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall cast its fruit. Thou shalt beget sons and daughters, but they shall not be thine; for they shall go into captivity. All thy trees and the fruit of thy ground shall the locust possess. The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things: therefore shalt thou serve thine enemies which the LORD shall send against thee, in

hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee; in the siege and in the straitness, wherewith thine enemies shall straiten thee. The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he hath remaining: so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates. The tender

and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly: in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it. And the LORD shall

scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there a trembling heart, and failing of eyes, and pining of soul: and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen: and no man shall buy you.

II

A DISCOURSE ON

IMMORTALITY AND THE COVENANT WITH DEATH

Court not death in the error of your life;
Neither draw upon yourselves destruction by the works of your hands.

Because God made not death: neither delighteth he when the living perish. For he created all things that they might have being; and the generative powers of the world are healthsome, and there is no poison of destruction in them, nor hath Hades royal dominion upon earth: for righteousness is immortal. But ungodly men by their hands and their words called death unto them; deeming him a friend they consumed away, and they made a covenant with him because they are worthy to be of his portion.

For they said within themselves, reasoning not aright: "Short and sorrowful is our life; and there is no healing "when a man cometh to his end, and none was ever known "that gave release from Hades. Because by mere chance "were we born, and hereafter we shall be as though we "had never been; because the breath in our nostrils is

"smoke, and while our heart beateth reason is a spark,
"which being extinguished, the body shall be turned into
"ashes, and the spirit shall be dispersed as thin air. And
"our name shall be forgotten in time, and no man shall
"remember our works; and our life shall pass away as the
"traces of a cloud, and shall be scattered as is a mist,
"when it is chased by the beams of the sun, and over-
"come by the heat thereof. For our allotted time is the
"passing of a shadow, and our end retreateth not; be-
"cause it is fast sealed, and none turneth it back. Come
"therefore and let us enjoy the good things that now are;
"and let us use the creation with all our soul as youth's
"possession. Let us fill ourselves with costly wine and
"perfumes, and let no flower of spring pass us by; let us
"crown ourselves with rosebuds before they be withered;
"let none of us go without his share in our proud revelry;
"everywhere let us leave tokens of our mirth: because
"this is our portion, and our lot is this. Let us oppress
"the righteous poor: let us not spare the widow, nor
"reverence the hairs of the old man gray for length of
"years, but let our strength be to us a law of righteous-
"ness; for that which is weak is found to be of no service.
"But let us lie in wait for the righteous man, because he
"is of disservice to us, and is contrary to our works, and
"upbraideth us with sins against the law, and layeth to
"our charge sins against our discipline. He professeth to
"have knowledge of God, and nameth himself servant of

"the Lord. He became to us a reproof of our thoughts.
"He is grievous unto us even to behold, because his life is
"unlike other men's, and his paths are of strange fashion.
"We were accounted of him as base metal, and he ab-
"staineth from our ways as from uncleannesses. The
"latter end of the righteous he calleth happy; and he
"vaunteth that God is his father. Let us see if his words
"be true, and let us try what shall befall in the ending of
"his life: for if the righteous man is God's son, he will
"uphold him, and he will deliver him out of the hand of
"his adversaries. With outrage and torture let us put him
"to the test, that we may learn his gentleness, and may
"prove his patience under wrong. Let us condemn him
"to a shameful death; for he shall be visited according to
"his words."

Thus reasoned they, and they were led astray. For their wickedness blinded them; and they knew not the mysteries of God, neither hoped they for wages of holiness, nor did they judge that there is a prize for blameless souls. Because God created man for incorruption, and made him an image of his own proper being; but by the envy of the devil death entered into the world, and they that are of his portion make trial thereof.

But the souls of the righteous are in the hand of God, and no torment shall touch them. In the eyes of the foolish they seemed to have died; and their departure was accounted to be their hurt, and their journeying away

from us to be their ruin: but they are in peace. For even if in the sight of men they be punished, their hope is full of immortality; and having borne a little chastening, they shall receive great good. Because God made trial of them, and found them worthy of himself; as gold in the furnace he proved them, and as a whole burnt offering he accepted them. And in the time of their visitation they shall shine forth, and as sparks among stubble they shall run to and fro. They shall judge nations, and have dominion over peoples; and the Lord shall reign over them for evermore. They that trust on him shall understand truth, and the faithful shall abide with him in love: because grace and mercy are to his chosen.

But the ungodly shall be requited even as they reasoned, they which lightly regarded the righteous man, and revolted from the Lord: for he that setteth at nought wisdom and discipline is miserable. And void is their hope and their toils unprofitable, and useless are their works. Their wives are foolish, and wicked are their children; accursed is their begetting.* For good labours have fruit of great renown; and the root of understanding cannot fail. But children of adulterers shall not come to maturity, and the

* Because happy is the barren that is undefiled, she who hath not conceived in transgression; she shall have fruit when God visiteth souls. And happy is the eunuch which hath wrought no lawless deed with his hands, nor imagined wicked things against the Lord; for there shall be given him for his faithfulness a peculiar favour, and a lot in the sanctuary of the Lord more delightsome than wife or children.

seed of an unlawful bed shall vanish away. For if they live long they shall be held in no account, and at the last their old age shall be without honour; and if they die quickly they shall have no hope, nor in the day of decision shall they have consolation. For the end of an unrighteous generation is alway grievous. Better than this is childlessness with virtue. For in the memory of virtue is immortality, because it is recognised both before God and before men; when it is present men imitate it, and they long after it when it is departed; and throughout all time it marcheth crowned in triumph, victorious in the strife for the prizes that are undefiled. But the multiplying brood of the ungodly shall be of no profit, and with bastard slips they shall not strike deep root, nor shall they establish a sure hold. For even if these put forth boughs and flourish for a season, yet, standing unsure, they shall be shaken by the wind, and by the violence of winds they shall be rooted out. Their branches shall be broken off before they come to maturity; and their fruit shall be useless, never ripe to eat, and fit for nothing. For children unlawfully begotten are witnesses of wickedness against parents when God searcheth them out.

But a righteous man, though he die before his time, shall be at rest. For honourable old age is not that which standeth in length of time, nor is its measure given by number of years: but understanding is gray hairs unto men, and an unspotted life is ripe old age. Being found well

pleasing unto God he was beloved of him, and while living among sinners he was translated. He was caught away lest wickedness should change his understanding, or guile deceive his soul; for the bewitching of naughtiness bedimmeth the things which are good, and the giddy whirl of desire perverteth an innocent mind. Being made perfect in a little while he fulfilled long years: for his soul was pleasing unto the Lord; therefore hasted he out of the midst of wickedness.

But as for the peoples, seeing and understanding not, neither laying this to heart, that grace and mercy are with his chosen, and that he visiteth his holy ones: * they shall see, and they shall despise; but them the Lord shall laugh to scorn. And after this they shall become a dishonoured carcase, and a reproach among the dead for ever. Because he shall dash them speechless to the ground, and shall shake them from the foundations, and they shall lie utterly waste, and they shall be in anguish, and their memory shall perish. They shall come, when their sins are reckoned up, with coward fear; and their lawless deeds shall convict them to their face. Then shall the righteous man stand in great boldness before the face of them that afflicted him, and them that make his labours of no account. When they

* But a righteous man that is dead shall condemn the ungodly that are living, and youth that is quickly perfected the many years of an unrighteous man's old age: for the ungodly shall see a wise man's end, and shall not understand what the Lord purposed concerning him, and for what he safely kept him.

see it, they shall be troubled with terrible fear, and shall be amazed at the marvel of God's salvation.

They shall say within themselves, repenting, and for distress of spirit shall they groan: "This was he whom "aforetime we had in derision, and made a parable of "reproach; we fools accounted his life madness and his "end without honour. How was he numbered among sons "of God? and how is his lot among saints? Verily we "went astray from the way of truth; and the light of "righteousness shined not for us, and the sun rose not for "us. We took our fill of the paths of lawlessness and de-"struction, and we journeyed through trackless deserts; "but the way of the Lord we knew not. What did our "arrogancy profit us? and what good have riches and "vaunting brought us? Those things all passed away as "a shadow, and as a message that runneth by; as a ship "passing through the billowy water, whereof, when it is "gone by, there is no trace to be found, neither pathway "of its keel in the billows; or as when a bird flieth through "the air, no token of her passage is found, but the light "wind, lashed with the stroke of her pinions, and rent "asunder with the violent rush of the moving wings, is "passed through, and afterwards no sign of her coming is "found therein; or as when an arrow is shot at a mark, "the air disparted closeth up again immediately, so that "men know not where it passed through: so we also, as "soon as we were born, ceased to be; and of virtue we

"had no sign to shew, but in our wickedness we were "utterly consumed."

Because the hope of the ungodly man is as chaff carried by the wind, and as foam vanishing before a tempest; and is scattered as smoke is scattered by the wind; and passeth by as the remembrance of a guest that tarrieth but a day. But the righteous live for ever, and in the Lord is their reward, and the care for them with the Most High. Therefore shall they receive the crown of royal dignity and the diadem of beauty from the Lord's hand; because with his right hand shall he cover them, and with his arm shall he shield them. He shall take his jealousy as complete armour, and shall make the whole creation his weapons for vengeance on his enemies; he shall put on righteousness as a breastplate, and shall array himself with judgement unfeigned as with a helmet: he shall take holiness as an invincible shield, and he shall sharpen stern wrath for a sword. And the world shall go forth with him to fight against his insensate foes. Shafts of lightning shall fly with true aim, and from the clouds, as from a well-drawn bow, shall they leap to the mark; and as from an engine of war shall be hurled hailstones full of wrath; the water of the sea shall be angered against them, and rivers shall sternly overwhelm them; a mighty blast shall encounter them, and as a tempest shall it winnow them away. And so shall lawlessness make all the land desolate, and their evil-doing shall overturn the thrones of princes.

Hear therefore, ye kings, and understand; learn, ye judges of the ends of the earth; give ear, ye that have dominion over much people, and make your boast in multitudes of nations. Because your dominion was given you from the Lord, and your sovereignty from the Most High, who shall search out your works, and shall make inquisition of your counsels; because being officers of his kingdom ye did not judge aright, neither kept ye law, nor walked after the counsel of God. Awfully and swiftly shall he come upon you, because a stern judgement befalleth them that be in high place: for the man of low estate may be pardoned in mercy, but mighty men shall be searched out mightily. For the Sovereign Lord of all will not refrain himself for any man's person, neither will he reverence greatness, because it is he that made both small and great. And alike he taketh thought for all; but strict is the scrutiny that cometh upon the powerful. Unto you, therefore, O princes, are my words, that ye may learn wisdom and fall not from the right way. For they that have kept holily the things that are holy shall themselves be hallowed; and they that have been taught them shall find what to answer. Set your desire therefore on my words; long for them, and ye shall be trained by their discipline.

III

ISAIAH'S DISCOURSE

THE GREAT ARRAIGNMENT

Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, — I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

How is the faithful city become an harlot! she that was

full of judgement! righteousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and throughly purge away thy dross, and will take away all thy alloy: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with judgement, and her converts with righteousness. But the destruction of the transgressors and the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.

IV

ISAIAH'S DISCOURSE

THE COVENANT WITH DEATH

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the firstripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn back the battle at the gate.

But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err

in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no place clean. — 'Whom will he teach knowledge ? and whom will he make 'to understand the message ? them that are weaned from 'the milk, and drawn from the breasts ? For it is precept 'upon precept, precept upon precept; line upon line, line 'upon line; here a little, there a little.' — Nay, but by men of strange lips and with another tongue will he speak to this people: to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. And I will make judgement the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be

disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scorners, lest your bands be made strong: for a consummation, and that determined, have I heard from the Lord, the LORD of hosts, upon the whole earth.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow continually to sow? doth he continually open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows and the barley in the appointed place and the spelt in the border thereof? For his God doth instruct him aright, and doth teach him. For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Is bread corn crushed? Nay, he will not ever be

threshing it, and driving his cart wheels and his horses over it; he doth not crush it. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in wisdom.

V

ISAIAH'S DISCOURSE

THE UTTER DESTRUCTION AND THE GREAT RESTORATION

I

Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof; the world, and all things that come forth of it. For the LORD hath indignation against all the nations, and fury against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and the stink of their carcases shall come up, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree. For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgement. The sword of the LORD is filled with blood, it is made fat with fatness, with

the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the wild-oxen shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, the year of recompence in the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: and he shall stretch over it the line of confusion, and the plummet of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and thistles in the fortresses thereof: and it shall be an habitation of jackals, a court for ostriches. And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest. There shall the arrowsnake make her nest, and lay, and hatch, and gather under her shadow: yea, there shall the kites be gathered, every one with her mate.

Seek ye out of the book of the LORD, and read:
No one of these shall be missing,
None shall want her mate:
For my mouth it hath commanded,
And his spirit it hath gathered them.

And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

2

The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the LORD, the excellency of our God.

Strengthen ye the weak hands,
And confirm the feeble knees;
Say to them that are of a fearful heart, Be strong, fear not:
Behold, your God will come with vengeance,
With the recompence of God he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame

man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

VI

EZEKIEL'S DISCOURSE

THE SWORD OF THE LORD

I

And the word of the LORD came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the sanctuaries, and prophesy against the land of Israel; and say to the land of Israel, Thus saith the LORD:

Behold, I am against thee, and will draw forth my SWORD out of its sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north: and all flesh shall know that I the LORD have drawn forth my sword out of its sheath; it shall not return any more. Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, Because of the tidings, for it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and it shall be done, saith the Lord GOD.

2

And the word of the LORD came unto me, saying, Son of man, prophesy, and say, Thus saith the LORD: Say,

A SWORD,
A sword,
It is sharpened,
And also furbished:
It is sharpened that it may make a slaughter;
It is furbished that it may be as lightning!

'Shall we then make mirth? The Rod of my son, it contemneth every tree.'

And it is given to be furbished
That it may be handled:
The sword, it is sharpened, yea it is furbished,
To give it into the hand of the slayer.

Cry and howl, son of man: for it is upon my people, it is upon all the princes of Israel: they are delivered over to the sword with my people: smite therefore upon thy thigh. For there is a trial; and what if even the Rod that contemneth shall be no more? saith the Lord GOD. Thou therefore, son of man, prophesy, and smite thine hands together.

And let the sword be doubled the third time;
The sword of the deadly wounded:
It is the sword of the great one that is deadly wounded
Which compasseth them about.

I have set the point of the sword against all their gates,
That their heart may melt,
And their stumblings be multiplied:
Ah! it is made as lightning!

It is pointed for slaughter—
Gather thee together, go to the right;
Set thyself in array, go to the left—
Whithersoever thy face is set.

I will also smite mine hands together, and I will satisfy my fury: I the LORD have spoken it.

3

The word of the LORD came unto me again, saying, Also, thou son of man, appoint thee two ways that the sword of the king of Babylon may come; they twain shall come forth out of one land: and mark out a place, mark it out at the head of the way to the city. Thou shalt appoint a way, for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows to and fro, he consulted the teraphim, he looked in the liver. In his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounts, to build forts. And it shall be unto them as a vain divination in their sight, which have sworn oaths unto them: but he bringeth iniquity to remembrance, that they may be taken. Therefore thus saith the Lord GOD:

Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord GOD: Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him.

4

And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the children of Ammon, and concerning their reproach; and say thou:

'A sword, a sword is drawn,
'For the slaughter it is furbished:
'To cause it to devour,
'That it may be as lightning:'

whiles they see vanity unto thee, whiles they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come, in the time of the punishment of the end. (Cause it to return into its sheath.) In the place where thou wast created, in the land of thy

birth, will I judge thee. And I will pour out mine indignation upon thee; I will blow upon thee with the fire of my wrath: and I will deliver thee into the hand of brutish men, skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.

VII

EZEKIEL'S DISCOURSE

WRECK OF THE GOODLY SHIP TYRE

The word of the LORD came again unto me, saying, And thou, son of man, take up a lamentation for Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles: thus saith the Lord GOD: Thou, O Tyre, hast said, I am perfect in beauty. Thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees from Senir: they have taken cedars from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning.

The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have perfected thy beauty. Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules. The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handyworks: they traded for thy wares with emeralds, purple, and broidered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handyworks, by reason of the multitude of all

kinds of riches; with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers: they traded for thy wares with chief of all spices, and with all precious stones, and gold. Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the

land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, 'Who is there like Tyre, like her that is brought to silence in the midst of the sea?' When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid, they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt never be any more.

VIII

PROPHETIC SENTENCES

Thus saith the LORD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that

glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness, judgement, and righteousness, in the earth: for in these things I delight, saith the LORD.

* * *

There is none like unto thee, O LORD; thou art great, and thy name is great in might. Who would not fear thee, O King of the nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee, but they are together brutish and foolish.

* * *

Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

* * *

The New Covenant

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.

Wisdom

WISDOM BREVITIES

The liberal soul shall be made fat:
And he that watereth shall be watered also himself.

* *
*

Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.

* *
*

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

* *
*

It is naught, it is naught, saith the buyer:
But when he is gone his way, then he boasteth.

* *
*

The words of a whisperer are as dainty morsels,
And they go down into the innermost parts of the belly.

* *
*

Boast not thyself of tomorrow;
For thou knowest not what a day may bring forth.

* *
*

As vinegar to the teeth,
And as smoke to the eyes,
So is the sluggard to them that send him.

* *
*

All the brethren of the poor do hate him:
How much more do his friends go far from him!
He pursueth them with words, but they are gone.

* *
*

The getting of treasures by a lying tongue
Is a vapour driven to and fro;
They that seek them seek death.

* *
*

As one that taketh off a garment in cold weather,
And as vinegar upon nitre,
So is he that singeth songs to an heavy heart.

* *
*

Wrath is cruel,
And anger is outrageous:
But who is able to stand before jealousy?

* *
*

The fining pot is for silver,
And the furnace for gold:
And a man is tried by his praise.

* * *

Transitoriness of Riches

An Epigram

Weary not thyself to be rich;
Cease from thine own wisdom;
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.

* * *

Hospitality of the Evil Eye

An Epigram

Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainties;
For as one that reckoneth within himself, so is he:
Eat and drink, saith he to thee;
But his heart is not with thee.
The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.

* * *

A Maxim

My son, if thou comest to serve the Lord,
Prepare thy soul for temptation.

Set thy heart aright, and constantly endure, and make not haste in time of calamity. Cleave unto him, and depart not, that thou mayest be increased at thy latter end. Accept whatsoever is brought upon thee, and be long-suffering when thou passest into humiliation. For gold is tried in the fire, and acceptable men in the furnace of humiliation. Put thy trust in him, and he will help thee: order thy ways aright, and set thy hope on him.

* * *

Three Temperance Maxims

Go not after thy lusts;
And refrain thyself from thine appetites.

If thou give fully to thy soul the delight of her desire, she will make thee the laughingstock of thine enemies.

*

Make not merry in much luxury;
Neither be tied to the expense thereof.

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse. A workman that is a drunkard shall not become rich.

*

He that despiseth small things
Shall fall by little and little.

Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will be the more reckless. Moths and worms shall have him to heritage; and a reckless soul shall be taken away.

ESSAYS

i

Wisdom's Way with her Children

Wisdom exalteth her sons, and taketh hold of them that seek her. He that loveth her loveth life; and they that seek to her early shall be filled with gladness. He that holdeth her fast shall inherit glory; and where he entereth, the Lord will bless. They that do her service shall minister to the Holy One; and them that love her the Lord doth love. He that giveth ear unto her shall judge the nations; and he that giveth heed unto her shall dwell securely. If he trust her, he shall inherit her; and his generations shall have her in possession. For at the first she will walk with him in crooked ways, and will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her judgements: then will she return again the straight way unto him, and will gladden him, and reveal to him her secrets. If he go astray, she will forsake him, and give him over to his fall.

ii

Prosperity and Adversity are from the Lord

There is one that toileth, and laboureth, and maketh haste, and is so much the more behind. There is one that is sluggish, and hath need of help, lacking in strength, and that aboundeth in poverty; and the eyes of the Lord looked upon him for good, and he set him up from his low estate, and lifted up his head; and many marvelled at him. Good things and evil, life and death, poverty and riches, are from the Lord. The gift of the Lord remaineth with the godly, and his good pleasure shall prosper for ever. There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: when he saith, I have found rest, and now will I eat of my goods — yet he knoweth not what time shall pass, and he shall leave them to others, and die. Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. Marvel not at the works of a sinner, but trust the Lord, and abide in thy labour; for it is an easy thing in the sight of the Lord swiftly on the sudden to make a poor man rich. The blessing of the Lord is in the reward of the godly; and in an hour that cometh swiftly he maketh his blessing to flourish. Say not, What use is there of me? And what from henceforth shall my

good things be? Say not, I have sufficient, and from henceforth what harm shall happen unto me? In the day of good things there is a forgetfulness of evil things; and in the day of evil things a man will not remember things that are good. For it is an easy thing in the sight of the Lord to reward a man in the day of death according to his ways. The affliction of an hour causeth forgetfulness of delight; and in the last end of a man is the revelation of his deeds. Call no man blessed before his death; and a man shall be known in his children.

iii

Against Gossip

He that is hasty to trust is lightminded; and he that sinneth shall offend against his own soul. He that maketh merry in his heart shall be condemned: and he that hateth talk hath the less wickedness. Never repeat what is told thee, and thou shalt fare never the worse. Whether it be of friend or foe, tell it not; and unless it is a sin to thee, reveal it not: for he hath heard thee, and observed thee, and when the time cometh he will hate thee. Hast thou heard a word? let it die with thee: be of good courage, it will not burst thee. A fool will travail in pain with a word, as a woman in labour with a child. As an arrow

that sticketh in the flesh of the thigh, so is a word in a fool's belly. Reprove a friend: it may be he did it not, and if he did something, that he may do it no more. Reprove thy neighbour: it may be he said it not, and if he hath said it, that he may not say it again. Reprove a friend, for many times there is slander; and trust not every word. There is one that slippeth, and not from the heart; and who is he that hath not sinned with his tongue? Reprove thy neighbour before thou threaten him; and give place to the law of the Most High.

iv

On the Tongue

If thou blow a spark, it shall burn; and if thou spit upon it, it shall be quenched: and both these shall come out of thy mouth. Curse the whisperer and double-tongued: for he hath destroyed many that were at peace. A third person's tongue hath shaken many, and dispersed them from nation to nation; and it hath pulled down strong cities, and overthrown the houses of great men. A third person's tongue hath cast out brave women, and deprived them of their labours. He that hearkeneth unto it shall not find rest, nor shall he dwell quietly. The stroke of a whip maketh a mark in the flesh; but the

stroke of a tongue will break bones. Many have fallen by the edge of the sword; yet not so many as they that have fallen because of the tongue. Happy is he that is sheltered from it, that hath not passed through the wrath thereof; that hath not drawn its yoke, and hath not been bound with its bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death; and Hades were better than it. It shall not have rule over godly men; and they shall not be burned in its flame. They that forsake the Lord shall fall into it; and it shall burn among them, and shall not be quenched: it shall be sent forth upon them as a lion, and as a leopard it shall destroy them. Look that thou hedge thy possession about with thorns; bind up thy silver and thy gold; and make a balance and a weight for thy words; and make a door and a bar for thy mouth. Take heed lest thou slip therein; lest thou fall before one that lieth in wait.

V

Choice of Company

Bring not every man into thine house; for many are the plots of the deceitful man. As a decoy partridge in a cage, so is the heart of a proud man; and as one that is a spy, he looketh upon thy falling. For he lieth in wait to turn

things that are good into evil; and in things that are praiseworthy he will lay blame. From a spark of fire a heap of many coals is kindled; and a sinful man lieth in wait for blood. Take heed of an evil-doer, for he contriveth wicked things; lest haply he bring upon thee blame for ever. Receive a stranger into thine house, and he will distract thee with brawls, and estrange thee from thine own.

If thou do good, know to whom thou doest it; and thy good deeds shall have thanks. Do good to a godly man, and thou shalt find a recompense; and if not from him, yet from the Most High. There shall no good come to him that continueth to do evil, nor to him that giveth no alms. Give to the godly man and help not the sinner. Do good to one that is lowly, and give not to an ungodly man; keep back his bread, and give it not to him, lest he overmaster thee thereby; for thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the Most High also hateth sinners, and will repay vengeance unto the ungodly. Give to the good man, and help not the sinner.

A man's friend will not be fully tried in prosperity; and his enemy will not be hidden in adversity. In a man's prosperity his enemies are grieved; and in his adversity even his friend will be separated from him. Never trust thine enemy, for like as the brass rusteth, so is his wickedness: though he humble himself, and go crouching, yet

take good heed, and beware of him, and thou shalt be unto him as one that hath wiped a mirror, and thou shalt know that he hath not utterly rusted it. Set him not by thee, lest he overthrow thee and stand in thy place; let him not sit on thy right hand, lest he seek to take thy seat, and at the last thou acknowledge my words, and be pricked with my sayings. Who will pity a charmer that is bitten with a serpent? or any that come nigh wild beasts? Even so who will pity him that goeth to a sinner, and is mingled with him in his sins? For a while he will abide with thee, and if thou give way, he will not hold out. And the enemy will speak sweetly with his lips, and in his heart take counsel how to overthrow thee into a pit; the enemy will weep with his eyes, and if he find opportunity, he will not be satiated with blood. If adversity meet thee, thou shalt find him there before thee; and as though he would help thee, he will trip up thy heel. He will shake his head, and clap his hands, and whisper much, and change his countenance.

He that toucheth pitch shall be defiled; and he that hath fellowship with a proud man shall become like unto him. Take not up a burden above thy strength; and have no fellowship with one that is mightier and richer than thyself. What fellowship shall the earthen pot have with the kettle? this shall smite, and that shall be dashed in pieces. The rich man doeth a wrong, and he threateneth withal: the poor is wronged, and he shall entreat withal.

If thou be profitable, he will make merchandise of thee; and if thou be in want, he will forsake thee. If thou have substance, he will live with thee; and he will make thee bare, and will not be sorry. Hath he had need of thee? then he will deceive thee, and smile upon thee, and give thee hope: he will speak thee fair, and say, What needest thou? and he will shame thee by his meats, until he have made thee bare twice or thrice. And at the last he will laugh thee to scorn; afterward will he see thee, and will forsake thee, and shake his head at thee. Beware that thou be not deceived, and brought low in thy mirth. If a mighty man invite thee, be retiring, and so much the more will he invite thee. Press not upon him, lest thou be thrust back; and stand not far off, lest thou be forgotten. Affect not to speak with him as an equal, and believe not his many words: for with much talk will he try thee, and in a smiling manner will search thee out. He that keepeth not to himself words spoken is unmerciful; and he will not spare to hurt and to bind. Keep them to thyself, and take earnest heed, for thou walkest in peril of thy falling.

Every living creature loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and a man will cleave to his like. What fellowship shall the wolf have with the lamb? so is the sinner unto the godly. What peace is there between the hyena and the dog? and what peace between the rich man and the poor? Wild asses are the prey of lions in the wilderness;

so poor men are pasture for the rich. Lowliness is an abomination to a proud man; so a poor man is an abomination to the rich. A rich man when he is shaken is held up of his friends; but one of low degree being down is thrust away also by his friends. When a rich man is fallen, there are many helpers; he speaketh things not to be spoken, and men justify him: a man of low degree falleth, and men rebuke him withal; he uttereth wisdom, and no place is allowed him. A rich man speaketh, and all keep silence; and what he saith they extol to the clouds: a poor man speaketh, and they say, Who is this? and if he stumble, they will help to overthrow him. Riches are good that have no sin; and poverty is evil in the mouth of the ungodly.

vi

The Wisdom of Business and the Wisdom of Leisure

The wisdom of the scribe cometh by opportunity of leisure; and he that hath little business shall become wise. How shall he become wise that holdeth the plow, that glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster, that passeth

his time by night as by day; they that cut gravings of signets, and his diligence is to make great variety; he will set his heart to preserve likeness in his portraiture, and will be wakeful to finish his work. So is the smith sitting by the anvil, and considering the unwrought iron; the vapour of the fire will waste his flesh, and in the heat of the furnace will he wrestle with his work; the noise of the hammer will be ever in his ear, and his eyes are upon the pattern of the vessel; he will set his heart upon perfecting his works, and he will be wakeful to adorn them perfectly. So is the potter sitting at his work, and turning the wheel about with his feet, who is alway anxiously set at his work, and all his handywork is by number; he will fashion the clay with his arm, and will bend its strength in front of his feet; he will apply his heart to finish the glazing, and he will be wakeful to make clean the furnace. All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high, they shall not sit on the seat of the judge, and they shall not understand the covenant of judgement; neither shall they declare instruction and judgement, and where parables are they shall not be found. But they will maintain the fabric of the world; and in the handywork of their craft is their prayer.

Not so he that hath applied his soul, and meditateth in the law of the Most High. He will seek out the wisdom of all of the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amidst the subtilties of parables. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will serve among great men, and appear before him that ruleth. He will travel through the land of strange nations; for he hath tried good things and evil among men. He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart, and his name shall live from generation to generation; nations shall declare his wisdom, and the congregation shall tell out his praise. If he continue, he shall leave a greater name than a thousand: and if he die, he addeth thereto.

vii

Life as a Joy shadowed by the Judgment

An Essay with a Sonnet

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; and remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity.

The Coming of the Evil Days

Remember also thy Creator in the days of thy youth:

Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no pleasure in them:

Or ever the sun,
And the light,
And the moon,
And the stars,
Be darkened,
And the clouds return after the rain:

In the days when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the street;

When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low;

Yea, they shall be afraid of that which is high,
And terrors shall be in the way;

And the almond tree shall blossom,
And the grasshopper shall be a burden,
And the caperberry shall burst:

Because man goeth to his long home,
And the mourners go about the streets:

Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern:

And the dust return to the earth,
As it was;
And the spirit return unto God
Who gave it.

*SONNETS**

i

The Sluggard

Go to the ant, thou Sluggard;
Consider her ways, and be wise:
    Which having no chief,
    Overseer,
    Or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

How long wilt thou sleep, O Sluggard?
When wilt thou arise out of thy sleep?
    "Yet a little sleep,
    A little slumber,
    A little folding of the hands to sleep"—
So shall thy poverty come as a robber,
And thy want as an armed man!

* For the difference of form between the Hebrew and the modern sonnet see Notes, page 255.

ii

The Mourning for the Fool

Weep for the dead,
    For light hath failed him;
And weep for a fool,
    For understanding hath failed him:

Weep more sweetly for the dead,
    Because he hath found rest;
    But the life of the fool
Is worse than death.

Seven days are the days of mourning for the dead:
But for a fool and an ungodly man, all the days of his life.

iii

The Two Paths

Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.

Take fast hold of instruction;
Let her not go:
Keep her;
For she is thy life.

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it,
Pass not by it;
Turn from it,
And pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.

But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble.

iv

The Creator has made Wisdom the Supreme Prize

My son, despise not the chastening of the LORD;
Neither be weary of his reproof:

For whom the LORD loveth he reproveth;
Even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.

Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

The LORD by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.

V

Watchfulness of Lips and Heart

Who shall set a watch over my mouth,
And a seal of shrewdness upon my lips,
That I fall not from it,
And that my tongue destroy me not?

O Lord, Father and Master of my life,
Abandon me not to their counsel:
Suffer me not to fall by them.

Who will set scourges over my thought,
And a discipline of wisdom over mine heart?
That they spare me not for mine ignorances,
And my heart pass not by their sins:
That mine ignorances be not multiplied,
And my sins abound not;
And I shall fall before mine adversaries,
And mine enemy rejoice over me?

O Lord, Father and God of my life,
Give me not a proud look,
And turn away concupiscence from me.
Let not greediness and chambering overtake me,
And give me not over to a shameless mind.

vi

Wisdom and the Fear of the Lord

All wisdom cometh from the Lord,
And is with him for ever.
The sand of the seas,
And the drops of rain,
And the days of eternity, who shall number?
The height of the heaven,
And the breadth of the earth, and the deep,
And wisdom, who shall search them out?
Wisdom hath been created before all things,
And the understanding of prudence from everlasting.

To whom hath the root of wisdom been revealed?
And who hath known her shrewd counsels?
There is one wise,
Greatly to be feared,
The Lord sitting upon his throne:
He created her,
And saw, and numbered her,
And poured her out upon all his works.
She is with all flesh according to his gift;
And he gave her freely to them that love him.

The fear of the Lord
Is glory and exultation,
And gladness, and a crown of rejoicing.

The fear of the Lord
Shall delight the heart,
And shall give gladness, and joy, and length of days.

Whoso feareth the Lord,
It shall go well with him at the last,
And in the day of his death he shall be blessed.

To fear the Lord
Is the beginning of wisdom;
And it was created together with the faithful in the womb.
With men she laid an eternal foundation;
And with their seed shall she be had in trust.

To fear the Lord
Is the fulness of wisdom;
And she satiateth men with her fruits.
She shall fill all her house with desirable things,
And her garners with her produce.

The fear of the Lord
Is the crown of wisdom,
Making peace and perfect health to flourish.

He both saw and numbered her;
He rained down skill and knowledge of understanding,
And exalted the honour of them that hold her fast.

To fear the Lord
Is the root of wisdom;
And her branches are length of days.

vii

Wisdom and the Strange Woman

1

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments, and live;
And my law, as the apple of thine eye.
Bind them upon thy fingers;
Write them upon the table of thine heart.
Say unto Wisdom, Thou art my sister;
And call Understanding thy kinswoman:
That they may keep thee from the Strange Woman,
From the stranger which flattereth with her words.

2

For at the window of my house
I looked forth through my lattice;

And I beheld among the simple ones,
I discerned among the youths,
A young man,
Void of understanding,

Passing through the street near her corner,
And he went the way to her house;
In the twilight, in the evening of the day,
In the blackness of night and the darkness;
And behold, there met him a Woman
With the attire of an harlot, and wily of heart.

She is clamorous and wilful;
Her feet abide not in her house;
Now she is in the streets, now in the broad places,
And lieth in wait at every corner.
So she caught him, and kissed him,
With an impudent face she said unto him:

"Sacrifices of peace offerings are with me;
This day have I paid my vows;
Therefore came I forth to meet thee,
Diligently to seek thy face,
And I have found thee.
I have spread my couch with carpets of tapestry,
With striped cloths of the yarn of Egypt;
I have perfumed my bed
With myrrh, aloes, and cinnamon.

Come, let us take our fill of love
  Until the morning;
Let us solace ourselves with loves;
For the goodman is not at home,
He is gone a long journey:
He hath taken a bag of money with him;
He will come home at the full moon."

With her much fair speech she causeth him to yield,
With the flattering of her lips she forceth him away.

He goeth after her straightway,
As an ox goeth to the slaughter,
Or as one in fetters to the correction of the fool;
  Till an arrow strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.

3

Now therefore, my sons, hearken unto me,
  And attend to the words of my mouth.
Let not thine heart decline to her ways,
  Go not astray in her paths.
For she hath cast down many wounded:
  Yea, all her slain are a mighty host.
Her house is the way to Sheol,
  Going down to the chambers of death.

4

Doth not Wisdom cry,
And Understanding put forth her voice?
In the top of high places by the way,
Where the paths meet,
  She standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors,
  She crieth aloud:

Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand subtilty;
And ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
  For my mouth shall utter truth;
  And wickedness is an abomination to my lips.

All the words of my mouth are righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge
Receive my instruction, and not silver;
And knowledge rather than choice gold.
  For wisdom is better than rubies;
  And all the things that may be desired are not to be
    compared unto her.

5

I Wisdom have made subtilty my dwelling,
And find out knowledge and discretion.

The fear of the LORD is to hate evil;
Pride and arrogancy,
And the evil way,
And the froward mouth, do I hate.

Counsel is mine,
And sound knowledge;
I am understanding,
I have might.

By me kings reign,
And princes decree justice;
By me princes rule,
And nobles, even all the judges of the earth.

I love them that love me;
And those that seek me diligently shall find me.

Riches and honour are with me;
Durable riches and righteousness;
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.

I walk in the way of righteousness,
In the midst of the paths of judgement:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

6

The LORD formed me in the beginning of his way,
Before his works of old.

I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills, was I brought forth:
While as yet he had not made the earth,
Nor the fields,
Nor the beginning of the dust of the world.

When he established the heavens, I was there:
When he set a circle upon the face of the deep:
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:

When he marked out the foundations of the earth,
Then I was by him,
As a master workman,
And I was daily his delight,
Sporting always before him;
Sporting in his habitable earth;
And my delight was with the sons of men.

7

Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me, watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the LORD;
But he that sinneth against me wrongeth his own soul;
All they that hate me love death.

LYRICS

I

AN ELEGY OF A BROKEN HEART

I

Let the day perish wherein I was born;
And the night which said, There is a man child conceived!

Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it!
Let darkness and the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it!

As for that night, let thick darkness seize upon it;
Let it not rejoice among the days of the year;
Let it not come into the number of the months!
Lo, let that night be barren;
Let no joyful voice come therein!
Let them curse it that curse the day,
Who are ready to rouse up leviathan!
Let the stars of the twilight thereof be dark!

Let it look for light, but have none;
Neither let it behold the eyelids of the morning:

Because it shut not up the doors of my mother's womb,
Nor hid trouble from mine eyes!

2

Why died I not from the womb?
Why did I not give up the ghost when I came out of the belly?
Why did the knees receive me?
Or why the breasts, that I should suck?

For now should I have lien down and been quiet;
I should have slept; then had I been at rest,
With kings and counsellors of the earth,
Which built solitary piles for themselves;
Or with princes that had gold,
Who filled their houses with silver;
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul?
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad when they can find the grave.
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like water.
For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet,
Neither have I rest: but trouble cometh!

II

THE CREATOR'S JOY IN HIS CREATION

Where wast thou when I laid the foundations of the earth?
—— Declare, if thou hast understanding ——
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it brake forth, and issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And prescribed for it my decree,
And set bars and doors,
And said, "Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?"
Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
—— Declare, if thou knowest it all ——
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?

—— Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great! ——
Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hidden as with stone,
And the face of the deep is frozen.
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?
Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?
Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young,
They cast out their sorrows.
Their young ones are in good liking,
They grow up in the open field;
They go forth, and return not again.

Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place;
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave to him thy labour?
Wilt thou confide in him, that he will bring home thy seed,
And gather the corn of thy threshing-floor?
The wing of the ostrich rejoiceth;
But are her pinions and feathers kindly?
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were not hers:
Though her labour be in vain, she is without fear;

Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse his might?
Hast thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth out to meet the armed men.
He mocketh at fear and is not dismayed;
Neither turneth he back from the sword.
The quiver rattleth against him,
The flashing spear and the javelin.
He swalloweth the ground with fierceness and rage;
Neither standeth he still at the voice of the trumpet.
As oft as the trumpet soundeth he saith, Aha!
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth on the rock, and hath her lodging there,
Upon the crag of the rock and the strong hold.
From thence she spieth out the prey;

Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

III

SONG OF MOSES AND MIRIAM

Tutti

I will sing unto the Lord, *for he hath triumphed gloriously:*
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

I

Men

The Lord is a man of war:
The Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

WOMEN

Sing ye to the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

2

MEN

Thy right hand, O LORD, is glorious in power,
Thy right hand, O LORD, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

WOMEN

Sing ye to the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

3

Men

Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O Lord, which thou hast made for thee to dwell in,

The sanctuary, O LORD, which thy hands have established.

The LORD shall reign for ever and ever.

WOMEN

Sing ye to the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

IV

DEBORAH'S SONG

Men. *For that the leaders took the lead in Israel —*
Women. *For that the people offered themselves willingly —*
Tutti. *Bless ye the LORD!*

PRELUDE

Men. Hear, O ye kings —
Women. Give ear, O ye princes —
Men. I, even I, will sing unto the LORD —
Women. I will sing praise to the LORD, the God of Israel.

Tutti. Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,

The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the LORD,
Even yon Sinai at the presence of the LORD, the God of Israel.

1. The Desolation

Men. In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways;
The rulers ceased in Israel,
They ceased —

Women. Until that I, Deborah, arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

Men. *My heart is toward the governors of Israel —*
Women. *Ye that offered yourselves willingly among the people —*
Tutti. *Bless ye the LORD!*

Men. *Tell of it, ye that ride on white asses,*
Ye that sit on rich carpets,
And ye that walk by the way:—
Women. *Far from the noise of archers,*
In the places of drawing water:—
Tutti. *There shall they rehearse the righteous acts of the* LORD,
Even the righteous acts of his rule in Israel.

2. The Muster

Tutti. Then the people of the LORD went down to the gates—
(*Men.* *Awake, awake, Deborah,*
Awake, awake, utter a song:—
Women. *Arise, Barak,*
And lead thy captivity captive, thou son of Abinoam.)
Tutti. Then came down a remnant of the nobles,
The people of the LORD came down for me against the mighty.
Women. Out of Ephraim came down they whose root is in Amalek—
Men. After thee, Benjamin, among thy peoples—
Women. Out of Machir came down governors—
Men. And out of Zebulun they that handle the marshal's staff—

Women. And the princes of Issachar were with Deborah —
Men. As was Issachar, so was Barak:
Tutti. Into the valley they rushed forth at his feet.

Men. By the watercourses of Reuben
There were great resolves of heart.
Women. Why satest thou among the sheepfolds,
To hear the pipings for the flocks?
Men. At the watercourses of Reuben
There were great searchings of heart!

Women. Gilead abode beyond Jordan —
Men. And Dan, why did he remain in ships? —
Women. Asher sat still at the haven of the sea,
And abode by his creeks.
Men. Zebulun was a people that jeoparded their lives unto the death,
And Naphtali upon the high places of the field.

3. The Battle and Rout

Strophe

Men. The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo: —
They took no gain of money!

Antistrophe

Women. They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away, —
That ancient river, the river Kishon!

Strophe

Men. O my soul, march on with strength!
Then did the horsehoofs stamp
By reason of the pransings,
The pransings of their strong ones.

Antistrophe

Women. Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty!

4. THE RETRIBUTION

Strophe

Men. Blessed above women shall Jael be, the wife of Heber the Kenite,
Blessed shall she be above women in the tent!
He asked water, and she gave him milk;
She brought him butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera.
She smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead!

Antistrophe

Women. Through the window she looked forth, and cried,
The mother of Sisera, through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
Her wise ladies answered her,
Yea, she returned answer to herself,
"Have they not found,
Have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of divers colours,
A spoil of divers colours of embroidery,
Of divers colours of embroidery on both sides, on the necks of the spoil!"

Tutti. So let all thine enemies perish, O LORD:
But let them that love him be as the sun
when he goeth forth in his might!

V

DAVID'S LAMENT

Thy glory, O Israel,
Is slain upon thy high places!
How are the mighty —
Fallen!

Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew nor rain upon you,
Neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, as of one not anointed with oil.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel,
Weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.

How are the mighty —
Fallen in the midst of the battle!
O Jonathan,
Slain upon thy high places,

I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

How are the mighty —
Fallen!
And the weapons of war —
Perished!

VI

DAVID'S SONG OF VICTORY

The LORD is my rock, and my fortress, and my deliverer,
even mine;
The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower,
and my refuge;
My saviour, thou savest me from violence.
I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.

For the waves of death compassed me,
The floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
In my distress I called upon the LORD,
Yea, I called unto my God:
And he heard my voice out of his temple,
And my cry came into his ears.
Then the earth shook and trembled,
The foundations of heaven moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,

And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Gathering of waters, thick clouds of the skies.
At the brightness before him coals of fire were kindled
The LORD thundered from heaven,
And the Most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
Then the channels of the sea appeared,
The foundations of the world were laid bare,
By the rebuke of the LORD,
At the blast of the breath of his nostrils
He sent from on high, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
From them that hated me;
For they were too mighty for me.
They came upon me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.

The LORD rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed from my God.
For all his judgements were before me:
And as for his statutes, I did not depart from them.
I was also perfect toward him,
And I kept myself from mine iniquity.
Therefore hath the LORD recompensed me according to my righteousness;
According to my cleanness in his eyesight.
With the merciful thou wilt shew thyself merciful,
With the perfect man thou wilt shew thyself perfect;
With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
And the afflicted people thou wilt save:
But thine eyes are upon the haughty,
That thou mayest bring them down.

For thou art my lamp, O LORD:
And the LORD will lighten my darkness.
For by thee I run upon a troop:
By my God do I leap over a wall.
As for God, his way is perfect:
The word of the LORD is tried;
He is a shield unto all them that trust in him.

For who is God, save the LORD?
And who is a rock, save our God?
God is my strong fortress:
And he guideth the perfect in his way.
He maketh his feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation:
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
And my feet have not slipped.
I have pursued mine enemies,
And destroyed them;
Neither did I turn again till they were consumed.
And I have consumed them,
And smitten them through that they cannot arise:
Yea, they are fallen under my feet.
For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
They looked, but there was none to save;
Even unto the LORD, but he answered them not.
Then did I beat them small as the dust of the earth,

I did stamp them as the mire of the streets, and did spread them abroad.
Thou also hast delivered me from the strivings of my people;
Thou hast kept me to be the head of the nations:
A people whom I have not known shall serve me.
The strangers shall submit themselves unto me:
As soon as they hear of me, they shall obey me.
The strangers shall fade away,
And shall come trembling out of their close places.

The LORD liveth; and blessed be my rock;
And exalted be the God of the rock of my salvation:
Even the God that executeth vengeance for me,
And bringeth down peoples under me,
And that bringeth me forth from mine enemies:
Yea, thou liftest me up above them that rise up against me:
Thou deliverest me from the violent man.
Therefore I will give thanks unto thee, O LORD, among the nations,
And will sing praises unto thy name.
Great deliverance giveth he to his king:
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore.

VII

THE BRIDE'S REMINISCENCES

A Lyric Idyl

The Interrupted Visit

THE BRIDE

The voice of my beloved! behold he cometh,
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh in at the windows,
He sheweth himself through the lattice.
My beloved spake, and said unto me:
"Rise up, my love, my fair one,
And come away.

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;

The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one,
And come away.

O my dove, that art in the clefts of the rock,
In the covert of the steep place,
Let me see thy countenance,
Let me hear thy voice;

For sweet is thy voice,
And thy countenance is comely."

VOICES OF THE BROTHERS (*heard interrupting*)

"Take us the foxes,
"The little foxes that spoil the vineyards;
"For our vineyards are in blossom."

* * *

My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day break, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of separation.

The Happy Dream

By night, on my bed, I sought him whom my soul loveth:
I sought him, but I found him not.
I said, I will rise now, and go about the city,
In the streets and in the broad ways,
I will seek him whom my soul loveth:
I sought him, but I found him not.

The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.

* * *

I adjure you, O daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

VIII

THE BATTLE OF CARCHEMISH

1

Order ye the buckler and shield, and draw near to battle;
Harness the horses, and get up ye horsemen, and stand forth with your helmets;
Furbish the spears, put on the coats of mail.

Wherefore have I seen it? they are dismayed,
And are turned backward, and their mighty ones are beaten down,
And are fled apace, and look not back.

Terror is on every side, saith the LORD,
Let not the swift flee away, nor the mighty man escape:
In the north by the river Euphrates have they stumbled and fallen.

2

Who is this that riseth up like the Nile,
Whose waters toss themselves like the rivers?
Egypt riseth up like the Nile,
And his waters toss themselves like the rivers;

And he saith, I will rise up, I will cover the earth;
I will destroy the city and the inhabitants thereof.

Go up, ye horses; and rage, ye chariots; and let the
mighty men go forth:
Cush and Put, that handle the shield;
And the Ludim, that handle and bend the bow.

For that day is a day of the Lord, the LORD of hosts,
A day of vengeance, that he may avenge him of his
adversaries:
And the sword shall devour and be satiate,
And shall drink its fill of their blood:
For the Lord, the LORD of hosts hath a sacrifice
In the north country by the river Euphrates.

3

Go up into Gilead, and take balm, O virgin daughter of
Egypt:
In vain dost thou use many medicines;
There is no healing for thee.

The nations have heard of thy shame, and the earth is
full of thy cry:
For the mighty man hath stumbled against the mighty,
They are fallen both of them together.

IX

A SONG OF ZION REDEEMED

1

Arise, shine; for thy light is come,
And the glory of the LORD is risen upon thee.

For behold, darkness shall cover the earth,
And gross darkness the peoples:
But the LORD shall arise upon thee,
And his glory shall be seen upon thee.

2

And nations shall come to thy light,
And kings to the brightness of thy rising.

Lift up thine eyes round about, and see:
They all gather themselves together, they come to thee:
Thy sons shall come from far,
And thy daughters shall be carried in the arms.

Then thou shalt see and be lightened,
And thine heart shall tremble and be enlarged;

Because the abundance of the sea shall be turned unto thee,
The wealth of the nations shall come unto thee.

The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
They all shall come from Sheba, they shall bring gold and frankincense,
And shall proclaim the praises of the LORD.

All the flocks of Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
And I will beautify the house of my glory.

3

Who are these that fly as a cloud,
And as the doves to their windows?

Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
For the name of the LORD thy God,
And for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.

Thy gates also shall be open continually,
They shall not be shut day nor night;
That men may bring unto thee the wealth of the nations,
And their kings led with them:
For that nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
The fir tree, the pine, and the box tree together;
To beautify the place of my sanctuary,
And I will make the place of my feet glorious.

And the sons of them that afflicted thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down at the soles of thy feet.

4

And they shall call thee the City of the LORD,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.

Thou shalt also suck the milk of the nations,
And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy saviour,
And thy redeemer, the Mighty One of Jacob.

For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.

I will also make thy officers peace,
And thine exactors righteousness;
Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.

5

The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
And thy God thy glory.

Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.

Thy people also shall be all righteous,
They shall inherit the land for ever;
The branch of my planting,
The work of my hands,
That I may be glorified.
The little one shall become a thousand,
And the small one a strong nation:
I the LORD will hasten it in its time.

X

ISAIAH'S

DOOM OF BABYLON

Set ye up an ensign upon the bare mountain, lift up the voice unto them, wave the hand, that they may go into the gates of the nobles. I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even them that exult in my majesty.

The noise of a multitude in the mountains,
Like as of a great people!
The noise of a tumult
Of the kingdoms of the nations gathered together!

The LORD of HOSTS
Mustereth the HOST for the battle;
They come from a far country,
From the uttermost part of heaven:

Even the LORD, and the weapons of his indignation,
To destroy the whole land.
Howl ye, for the Day of the LORD is at hand:
As destruction from the Almighty shall it come.

Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail; they shall be amazed one at another; their faces shall be faces of flame.

Behold, the Day of the LORD cometh,
Cruel, with wrath and fierce anger;
To make the land a desolation,
And to destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. And it shall come to pass, that as the chased roe, and as sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land. Every one that is found shall be thrust through; and every one that is taken shall fall by the sword. Their infants also shall

be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it. And their bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And BABYLON,
The glory of kingdoms,
The beauty of the Chaldeans' pride,
Shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited,
Neither shall it be dwelt in from generation to generation;
Neither shall the Arabian pitch tent there;
Neither shall shepherds make their flocks to lie down there.

But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And ostriches shall dwell there,
And satyrs shall dance there.

And wolves shall cry in their castles,
And jackals in the pleasant palaces:

And her time is near to come,
And her days shall not be prolonged.

For the LORD will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the stranger shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and for handmaids; and they shall take them captive, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say:

How hath the oppressor ceased!
The golden city ceased!
The LORD hath broken the staff of the wicked,
The sceptre of the rulers;
He that smote the peoples in wrath with a continual stroke,
That ruled the nations in anger,
Is persecuted,
And none hindereth!
The whole earth is at rest, and is quiet:
They break forth into singing:

Yea, the fir trees rejoice at thee,
And the cedars of Lebanon:
'Since thou art laid down,
'No feller is come up against us.'

Hell from beneath is moved for thee,
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations,
All they shall answer and say unto thee:
'Art thou also become weak as we?
'Art thou become like unto us?'
Thy pomp is brought down to hell,
And the noise of thy viols:
The worm is spread under thee,
And worms cover thee.

How art thou fallen from heaven,
O Day Star, son of the morning
How art thou cut down to the ground,
Which didst lay low the nations.
And thou saidst in thine heart, 'I will ascend into heaven,
'I will exalt my throne above the stars of God;

'And I will sit upon the mount of congregation,
'In the uttermost parts of the north:
'I will ascend above the heights of the clouds;
'I will be like the Most High.'
Yet thou shalt be brought down to hell,
To the uttermost parts of the pit.

They that see thee shall narrowly look upon thee,
They shall consider thee:
'Is this the man that made the earth to tremble,
'That did shake kingdoms;
'That made the world as a wilderness, and overthrew the cities thereof,
'That let not loose his prisoners to their home?'
All the kings of the nations, all of them, sleep in glory,
Every one in his own house:
But thou art cast forth away from thy sepulchre.
Like an abominable branch,
As the raiment of those that are slain,
That are thrust through with the sword,
That go down to the stones of the pit;
As a carcase trodden under foot.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever. Prepare ye slaughter for his children for the iniquity of their

fathers; that they rise not up, and possess the earth, and fill the face of the world with cities. And I will rise up against them, saith the LORD of hosts, and cut off from Babylon name and remnant, and son and son's son, saith the LORD. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

XI

NAHUM'S

DOOM OF NINEVEH

I

The LORD is a jealous God and avengeth; the LORD avengeth and is full of wrath; the LORD taketh vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will by no means clear the guilty: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are broken asunder by him.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him.

But with an overrunning flood he will make a full end of the place thereof, and will pursue his enemies into darkness.

2

What do ye imagine against the LORD? he will make a full end: affliction shall not rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble. There is one gone forth out of thee, that imagineth evil against the LORD, that counselleth wickedness. Thus saith the LORD: Though they be in full strength, and likewise many, even so shall they be cut down, and he shall pass away.

Though I have afflicted thee, I will afflict thee no more. And now will I break his yoke from off thee, and will burst thy bonds in sunder.

And the LORD hath given commandment concerning thee, that no more of thy name be sown; out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile.

3

Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face:
Keep the munition; watch the way;

Make thy loins strong,
Fortify thy power mightily.

For the LORD bringeth again the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

The shield of his mighty men is made red:
The valiant men are in scarlet:
The chariots flash with steel in the day of his preparation,
And the spears are shaken terribly.

The chariots rage in the streets,
They justle one against another in the broad ways:
The appearance of them is like torches,
They run like the lightnings.

He remembereth his worthies:
They stumble in their march;
They make haste to the wall thereof,
And the mantelet is prepared.

The gates of the rivers are opened, and the palace is dissolved:
And Huzzab is uncovered; she is carried away;
And her handmaids mourn as with the voice of doves,
Tabering upon their breasts.

But Nineveh hath been from of old like a pool of water;
Yet they flee away:
'Stand, stand'—
But none looketh back.

Take ye the spoil of silver,
Take the spoil of gold;
For there is none end of the store,
The glory of all pleasant furniture.

She is empty, and void, and waste:
And the heart melteth, and the knees smite together;
And anguish is in all loins,
And the faces of them all are waxed pale.

4

Where is the den of the lions,
And the feeding place of the young lions,
Where the lion and the lioness walked,
The lion's whelp, and none made them afraid?

The lion did tear in pieces enough for his whelps,
And strangled for his lionesses;
And filled his caves with prey,
And his dens with ravin.

5

Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city!
It is all full of lies and rapine;
The prey departeth not.

The noise of the whip, and the noise of the rattling of wheels;
And prancing horses, and jumping chariots;
The horseman mounting, and the flashing sword, and the glittering spear;

And a multitude of slain, and a great heap of carcases:
And there is none end of the corpses;
They stumble upon their corpses:

Because of the multitude of the whoredoms of the well-favoured harlot,
The mistress of witchcrafts, that selleth nations through her whoredoms,
And families through her witchcrafts.

Behold, I am against thee, saith the LORD of hosts, and I will discover thy skirts upon thy face; and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say:

6

Nineveh is laid waste: who will bemoan her?
Whence shall I seek comforters for thee?

Art thou better than No-amon, that was situate among the rivers,
That had the waters round about her;
Whose rampart was the sea,
And her wall was of the sea?

Ethiopia and Egypt were her strength, and it was infinite;
Put and Lubim were thy helpers:
Yet was she carried away, she went into captivity:
Her young children also were dashed in pieces at the top of all the streets;

And they cast lots for her honourable men,
And all her great men were bound in chains:

Thou also shalt be drunken, thou shalt be hid;
Thou also shalt seek a strong hold because of the enemy.

All thy fortresses shall be like fig trees with the firstripe figs:
If they be shaken,
They fall into the mouth of the eater.

Behold, thy people in the midst of thee are women;
The gates of thy land are set wide open unto thine enemies;
The fire hath devoured thy bars.

Draw the water for the siege;
Strengthen thy fortresses:
Go into the clay, and tread the mortar, make strong the brickkiln:
There shall the fire devour thee; the sword shall cut thee off.

It shall devour thee like the cankerworm:
Make thyself many as the cankerworm, make thyself many as the locust;
Thou hast multiplied thy merchants above the stars of heaven:
The cankerworm spreadeth himself, and flieth away.

Thy crowned are as the locusts, and thy marshals as the
swarms of grasshoppers,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.

7

Thy shepherds slumber, O king of Assyria,
Thy worthies are at rest:
Thy people are scattered upon the mountains,
And there is none to gather them.

There is no assuaging of thy hurt;
Thy wound is grievous:
All that hear the bruit of thee clap the hands over thee:
For upon whom hath not thy wickedness passed continually?

Rhapsody

or

Prophetic Drama

JEREMIAH'S

RHAPSODY OF THE DROUGHT

Judah mourneth, and the gates thereof languish; they sit in black upon the ground; and the cry of Jerusalem is gone up.

And their nobles send their little ones to the waters: they come to the pits, and find no water; they return with their vessels empty: they are ashamed and confounded, and cover their heads.

Because of the ground which is chapt, for that no rain hath been in the land, the plowmen are ashamed, they cover their heads.

Yea, the hind also in the field calveth, and forsaketh her young, because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage.

Repentant Israel

Though our iniquities testify against us, work thou for thy name's sake, O Lord: for our backslidings are many; we have sinned against thee. O thou hope of Israel, the saviour thereof in the time of trouble, why shouldest thou

be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name: leave us not.

THE PROPHET

Thus saith the LORD unto this people, Even so have they loved to wander; they have not refrained their feet: therefore the LORD doth not accept them; now will he remember their iniquity, and visit their sins.

THE LORD (*to the Prophet*)

Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

THE PROPHET

Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

THE LORD

The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto

them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. And thou shalt say this word unto them, 'Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! for both the prophet and the priest go about in the land and have no knowledge.'

REPENTANT ISRAEL

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold dismay! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for

thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the heathen that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things.

THE LORD (*to the Prophet*)

Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and to destroy. And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to ask of thy welfare? Thou hast rejected me, saith the LORD, thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary

with repenting. And I have fanned them with a fan in the gates of the land; I have bereaved them of children, I have destroyed my people; they have not returned from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused anguish and terrors to fall upon her suddenly. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

THE PROPHET

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent on usury, neither have men lent to me on usury; yet every one of them doth curse me.

THE LORD (*to the Prophet*)

Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

THE LORD (*to the People*)

Can one break iron, even iron from the north, and brass? Thy substance and thy treasures will I give for a spoil

without price, and that for all thy sins, even in all thy borders. And I will make thee to serve thine enemies in a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

Repentant Israel

O Lord, thou knowest: remember me, and visit me, and avenge me of my persecutors: take me not away in thy longsuffering: know that for thy sake I have suffered reproach. Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of them that make merry, nor rejoiced: I sat alone because of thy hand; for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou indeed be unto me as a deceitful brook, as waters that fail?

The Lord

Therefore thus saith the Lord: If thou return, then will I bring thee again, that thou mayest stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: they shall return unto thee, but thou shalt not return unto them.

Epilogue (*to the Prophet*)

And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

HABAKKUK'S

RHAPSODY OF THE CHALDEANS

i

The Mystery

The Prophet

O Lord, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou shew me iniquity, and cause me to look upon perverseness? for spoiling and violence are before me: and there is strife, and contention riseth up. Therefore the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore judgement goeth forth perverted.

The Lord

Behold ye among the nations, and regard, and wonder marvellously: for I work a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation; which march through the breadth of the earth, to possess dwelling places that are not theirs. They are terrible and dreadful:

their judgement and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen bear themselves proudly: yea, their horsemen come from far; they fly as an eagle that hasteth to devour. They come all of them for violence; their faces are set eagerly as the east wind; and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him: he derideth every strong hold; for he heapeth up dust, and taketh it. Then shall he sweep by as a wind, and shall pass over, and be guilty: even he whose might is his god.

The Prophet

Art not thou from everlasting, O Lord my God, mine Holy One? thou diest not. O Lord, thou hast ordained him for judgement; and thou, O Rock, hast established him for correction. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he; and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag: therefore he rejoiceth and is glad. Therefore

he sacrificeth unto his net, and burneth incense unto his drag; because by them his portion is fat, and his meat plenteous. Shall he therefore empty his net, and not spare to slay the nations continually?

ii

The Solution

The Prophet

I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak by me, and what I shall answer concerning my complaint.

The Lord

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live in his faithfulness. Yea, moreover, wine is a treacherous dealer, a haughty man, and that keepeth not at home; who enlargeth his desire as hell, and he is as death, and cannot be satisfied, but gathereth unto him all nations, and heap-

eth unto him all peoples. Shall not all these take up a parable against him, and a taunting proverb against him, and say:

Doom of the Chaldeans

1

Woe to him that increaseth that which is not his,
—How long?—
And that ladeth himself with pledges!

Shall they not rise up suddenly that shall exact usury of thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city, and to all that dwell therein.

2

Woe to him that getteth an evil gain for his house,
That he may set his nest on high,
That he may be delivered from the hand of evil!

Thou hast consulted shame to thy house by cutting off many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

3

Woe to him that buildeth a town with blood,
And stablisheth a city by iniquity!

Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

4

Woe unto him that giveth his neighbour drink,
That addest thy venom thereto,
And makest him drunken also,
That thou mayest look on their nakedness!

Thou art filled with shame for glory: drink thou also, and be as one uncircumcised. The cup of the Lord's right hand shall be turned unto thee, and foul shame shall be upon thy glory. For the violence done to Lebanon shall cover thee, and the destruction of the beasts which made them afraid; because of men's blood, and for the violence done to the land, to the city, and to all that dwell therein.

5

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols?—

Woe unto him that saith to the wood, Awake;
To the dumb stone, Arise!

Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him!

iii

Jehovah come to Judgment

Prelude

O Lord, I have heard the report of thee, and am afraid:
O Lord, revive thy work in the midst of the years,
In the midst of the years make it known:
In wrath remember mercy!

Strophe

God cometh from Teman,
And the Holy One from Mount Paran.
His glory covereth the heavens,
And the earth is full of his praise.
And his brightness is as the light;

He hath rays coming forth from his hand;
And there is the hiding of his power.
Before him goeth the pestilence,
And fiery bolts go forth at his feet.
He standeth and shaketh the earth;
He beholdeth, and driveth asunder the nations:
And the eternal mountains are scattered,
The everlasting hills do bow;
His ways are everlasting.
I see the tents of Cushan in affliction;
The curtains of the land of Midian do tremble.

Antistrophe

Is the LORD displeased against the rivers?
Is thine anger against the rivers, or thy wrath against the sea,
That thou dost ride upon thine horses,
Upon thy chariots of salvation?
Thy bow is made quite bare,
Sworn are the chastisements of thy word.
Thou dost cleave the earth with rivers;
The mountains see thee and are afraid;
The tempest of waters passeth by;
The deep uttereth his voice,
And lifteth up his hands on high;
The sun and moon stand still in their habitation

At the light of thine arrows as they go,
At the shining of thy glittering spear.
Thou dost march through the land in indignation,
Thou dost thresh the nations in anger.

Epode

Thou art come for the salvation of thy people,
For the salvation of thine anointed:
Thou dost smite off the head from the house of the wicked,
Laying bare the foundation even unto the neck.
Thou dost pierce with his own staves the head of his warriors:
(They came as a whirlwind to scatter me,
Their rejoicing was as to devour the poor secretly:)
Thou dost tread the sea with thine horses, the surge of mighty waters.

Postlude

I heard, and my belly trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place:
That I should rest waiting for the day of trouble,
When he that shall invade them in troops cometh up against the people.

For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the LORD,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength,
And he maketh my feet like hinds' feet,
And will make me to walk upon mine high places.

JOEL'S
RHAPSODY OF THE LOCUST PLAGUE

i

The Land Desolate and Mourning

Old Men

Hear this, ye old men,
And give ear, all ye inhabitants of the land!
Hath this been in your days,
Or in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
That which the palmerworm hath left
Hath the locust eaten;
And that which the locust hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpillar eaten.

Revellers

Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,

Because of the sweet wine;
For it is cut off from your mouth!
For a nation is come up upon my land,
Strong, and without number;
His teeth are the teeth of a lion,
And he hath the jaw teeth of a great lion.
He hath laid my vine waste,
And barked my fig tree:
He hath made it clean bare, and cast it away;
The branches thereof are made white.

PRIESTS

Lament like a virgin
Girded with sackcloth for the husband of her youth!
The meal offering and the drink offering
Is cut off from the house of the LORD:
The priests, the LORD'S ministers, mourn.
The field is wasted,
The land mourneth;
For the corn is wasted,
The new wine is dried up,
The oil languisheth.

HUSBANDMEN

Be ashamed, O ye husbandmen,
Howl, O ye vinedressers,
For the wheat, and for the barley;

For the harvest of the field is perished!
The vine is withered,
And the fig tree languisheth;
The pomegranate tree,
The palm tree also, and the apple tree,
Even all the trees of the field are withered:
For joy is withered away from the sons of men.

Priests

Gird yourselves, and lament, ye priests;
Howl, ye ministers of the altar;
Come, lie all night in sackcloth,
Ye ministers of my God:
For the meal offering and the drink offering
Is withholden from the house of your God!

The Whole People

Sanctify a fast, call a solemn assembly, gather the old men and all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord:

Alas for the day! for the day of the Lord is at hand!
And as destruction from the Almighty shall it come.
Is not the meat cut off before our eyes,
Yea, joy and gladness from the house of our God?

The seeds rot under their clods:
The garners are laid desolate,
The barns are broken down;
For the corn is withered.

How do the beasts groan!
The herds of cattle are perplexed,
Because they have no pasture;
Yea, the flocks of sheep are made desolate.

O LORD, to thee do I cry:
For the fire hath devoured the pastures of the wilderness,
And the flame hath burned all the trees of the field.
Yea, the beasts of the field pant unto thee:
For the water brooks are dried up,
And the fire hath devoured the pastures of the wilderness.

ii

The Judgment Advancing

Blow ye the trumpet in Zion,
And sound an alarm in my holy mountain;
Let all the inhabitants of the land tremble!

For the Day of the LORD cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains; a great people and a strong, there hath not been ever the like, neither shall be any more after them, even to the years of many generations!

A fire devoureth before them;
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness!

Yea, and none hath escaped them. The appearance of them is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

At their presence the peoples are in anguish:
All faces are waxed pale:
They run like mighty men;
They climb the wall like men of war;
And they march every one on his ways.

And they break not their ranks: neither doth one thrust another; they march every one in his path: and they burst through the weapons, and break not off their course.

They leap upon the city;
They run upon the wall;
They climb up into the houses;
They enter in at the windows like a thief.
The earth quaketh before them;
The heavens tremble:
The sun and the moon are darkened,
And the stars withdraw their shining.

And the LORD uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word: for the Day of the LORD is great and very terrible; and who can abide it?

iii

Repentance at the Last Moment

THE LORD

Yet even now, saith the LORD, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil.

THE PEOPLE

Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion,
Sanctify a fast,
Call a solemn assembly:
Gather the people,
Sanctify the congregation,
Assemble the old men,
Gather the children, and those that suck the breasts:
Let the bridegroom go forth of his chamber,
And the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say:

PRIESTS

Spare thy people, O LORD,
And give not thine heritage to reproach,
That the nations should use a byword against them,
Wherefore should they say among the peoples,
Where is their God?

iv

Relief and Restoration

Then was the LORD *jealous for his land, and had pity on his people.*

THE LORD

Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the nations: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, his forepart into the eastern sea, and his hinder part into the western sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land, be glad and rejoice; for the LORD hath done great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore

to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and there is none else: and my people shall never be ashamed.

V

Afterward

THE LORD

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the

LORD shall be delivered: for in mount Zion and in Jerusalem there shall be those that escape, as the LORD hath said, and in the remnant whom the LORD doth call. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will gather all nations, and will bring them down into the Valley of Jehoshaphat*; and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people: and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what are ye to me, O Tyre, and Zidon, and all the regions of Philistia? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head. Forasmuch as ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things; the children also of Judah and the children of Jerusalem have ye sold unto the sons of the Grecians, that ye might remove them far from their border: behold, I will stir them up out of the place whither ye have sold them, and will return your recompence upon your own head; and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the men of Sheba, to a nation far off: for the LORD hath spoken it.

[* The LORD's Decision.]

VI

Advance to the Valley of Decision

THE LORD

Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near. let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

VOICES

Haste ye, and come, all ye nations round about, and gather yourselves together. Thither cause thy mighty ones to come down, O LORD.

THE LORD

Let the nations bestir themselves, and come up to the Valley of 'Jehoshaphat': for there will I 'sit to judge' all the nations round about.

THE LORD (*to his Hosts*)

Put ye in the sickle, for the harvest is ripe: come, tread ye; for the winepress is full, the fats overflow; for their wickedness is great.

THE PROPHETIC SPECTATOR

Multitudes, multitudes in the Valley of Decision! for the Day of the LORD is near in the Valley of Decision. The sun and the moon are darkened, and the stars withdraw their shining. And the LORD shall roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be a refuge unto his people, and a strong hold to the children of Israel.

vii

The Holy Mountain and Eternal Peace

THE LORD

So shall ye know that I am the LORD your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the LORD, and shall water the Valley of Acacias. Egypt shall be a desolation, and Edom shall be a desolate wilder-

ness, for the violence done to the children of Judah, because they have shed innocent blood in their land. But Judah shall be inhabited for ever, and Jerusalem from generation to generation. And I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

THE HURT OF THE DAUGHTER OF MY PEOPLE

A Rhapsodic Discourse of Jeremiah

Thus saith the LORD: Shall men fall, and not rise up again? shall one turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the swallow and the crane observe the time of their coming; but my people know not the ordinance of the LORD. How do ye say, We are wise, and the law of the LORD is with us? But, behold, the false pen of the scribes hath wrought falsely. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what manner of wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall possess them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. And they have healed the hurt of the daughter of my people lightly,

saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. I will utterly consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

THE PEOPLE

Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came; and for a time of healing, and behold dismay! The snorting of his horses is heard from Dan: at the sound of the neighing of his strong ones the whole land trembleth; for they are come, and have devoured the land and all that is in it; the city and those that dwell therein.

THE LORD

For, behold, I will send serpents, basilisks, among you, which will not be charmed; and they shall bite you, saith the LORD.

THE PROPHET

Oh that I could comfort myself against sorrow! my heart is faint within me. Behold, the voice of the cry of the daughter of my people from a land that is very far off—

THE PEOPLE

Is not the LORD in Zion? is not her King in her?

THE LORD

Why have they provoked me to anger with their graven images, and with strange vanities?

THE PEOPLE

The harvest is past, the summer is ended, and we are not saved!

THE PROPHET

For the hurt of the daughter of my people am I hurt: I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my

people and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongue as it were their bow for falsehood; and they are grown strong in the land, but not for truth.

THE LORD

For they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will go about with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how else should I do, because of the daughter of my people? Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

THE LORD'S CONTROVERSY BEFORE THE MOUNTAINS

A Dramatic Morceau of Micah

THE LORD

Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the LORD'S controversy, and ye enduring foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of the LORD.

THE PEOPLE

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands

of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

The Mountains

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

A CRY OF COMFORT FOR JERUSALEM

Prelude to the Rhapsody of 'Zion Redeemed

JEHOVAH

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the LORD'S hand double for all her sins.

[*Voices carry on the tidings across the desert to Jerusalem*

A VOICE OF ONE CRYING

Prepare ye in the wilderness the way of the LORD,
Make straight in the desert a high way for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the LORD shall be revealed,
And all flesh shall see it together:
For the mouth of the LORD hath spoken it.

A Second Voice (*in the distance*)

Cry!

A Despairing Voice

What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth,
The flower fadeth,
Because the breath of the Lord bloweth upon it:
Surely the people is grass!

The Second Voice

The grass withereth,
The flower fadeth:
But the word of our God shall stand for ever.

Fourth Voice (*still more distant*)

O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!

Fifth Voice

Behold, the Lord God will come as a mighty one,
And his arm shall rule for him:
Behold, his reward is with him,
And his recompence before him.
He shall feed his flock like a shepherd,
He shall gather the lambs in his arm,
And carry them in his bosom,
And shall gently lead those that give suck.

ZION AWAKENED

(*Being Vision III of the Rhapsody of 'Zion Redeemed'*)

Appeals to Zion

JEHOVAH

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many.

For the LORD hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

(*No response*)

JEHOVAH

Attend unto me, O my people; and give ear unto me, O my nation; for a law shall go forth from me, and I will

make my judgement to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(*No response*)

JEHOVAH

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation unto all generations.

(*No response*)

THE CELESTIAL HOSTS

Awake, awake, put on strength, O arm of the LORD;
Awake, as in the days of old,
The generations of ancient times!

Art thou not it that cut Rahab in pieces,
That pierced the dragon?
Art thou not it which dried up the sea,
The waters of the great deep;
That made the depths of the sea
A way for the redeemed to pass over?

And the ransomed of the LORD shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their heads:
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.

JEHOVAH

I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man which shall be made as grass; and hast forgotten the LORD thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? And where is the fury of the oppressor? The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail.

For I am the LORD thy God, which stilleth the sea, when the waves thereof roar: the LORD of hosts is his name. And I have put my words in thy mouth, and have

covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

(*No response*)

THE CELESTIAL HOSTS

Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the LORD the cup of his fury;
Thou hast drunken the bowl of the cup of staggering, and drained it.

There is none to guide her
Among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand
Of all the sons that she hath brought up.

These two things are befallen thee;
Who shall bemoan thee?
Desolation and destruction,
And the famine, and the sword,
How shall I comfort thee?

Thy sons have fainted,
They lie at the top of all the streets,
As an antelope in a net;
They are full of the fury of the LORD,
The rebuke of thy God.

Jehovah

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people: Behold, I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy back as the ground, and as the street, to them that go over.

(No response)

The Celestial Hosts

Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city:
For henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust;
Arise, sit thee down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.

JEHOVAH

For thus saith the LORD, Ye were sold for nought, and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down at the first into Egypt to sojourn there: and the Assyrian oppressed them without cause. Now therefore, what do I here, saith the LORD, seeing that my people is taken away for nought? They that rule over them do howl, saith the LORD, and my name continually all the day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: Behold it is I!

ii

The Awakening

CHORUS OF WATCHMEN

How beautiful upon the mountains are the feet of him
  That bringeth good tidings, that publisheth peace,
  That bringeth good tidings of good, that publisheth salvation:
That saith unto Zion, Thy God reigneth!

The voice of thy Watchmen! they lift up the voice,
  Together do they sing,
  For they shall see, eye to eye,
How the LORD returneth to Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem:
For the LORD hath comforted his people,
He hath redeemed Jerusalem.

The LORD hath made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, ye that bear the vessels of the LORD.

For ye shall not go out in haste,
Neither shall ye go by flight;
For the LORD will go before you,
And the God of Israel will be your rearward.

NOTES

The Metrical System of Biblical Verse

In the strictest sense the term 'metrical' is not applicable to Biblical verse, since this is constituted, not by any numbering of syllables, but by the parallelism of whole clauses.

The LORD of Hosts is with us,
The God of Jacob is our refuge.

This is verse, not in virtue of any particular number of syllables in the lines, but because the second line is felt to run parallel with the first. This principle of parallelism of clauses underlies the whole of versification in Scriptural literature. As however the different modes of combination and variation of these parallel lines in Biblical poetry correspond, to a large extent, with those of metrical lines in other languages, it is convenient to speak of the principles governing them as a 'metrical system.'

One consequence however of the difference between Biblical and other verse should always be borne in mind. The parallelism of clauses, which makes the foundation of Hebrew verse, is also a thing proper to oratorical prose in all languages. Accordingly in Hebrew prose and verse overlap: the extremes of either (e.g. *Psalms* and *Chronicles*) are strongly contrasted, but there is a middle style which can be presented in either form. Hence there is nothing strange in the fact that the same passage of

Scripture may be presented by one editor as prose and by another as verse, according to the purpose of each arrangement. [For example: the Oration on Immortality (page 75), which for a specimen of oratory is here arranged as prose, is printed as verse in the Revised Version of the Apocrypha.]

1. The simplest type of parallelism in Biblical literature may be called 'Antique Rhythm.' It is the metre of most of the traditional poetry preserved in the historic books of Scripture. Its unit consists in a couplet, of which either member may be strengthened by a parallel line, but not both.

Let me die the death of the righteous,
And let my last end be like his!

He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open.

He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.

Such a unit may be called a 'strain.' It will be seen in the examples that the first strain is a simple couplet, the second has its first line strengthened, the last has its second line strengthened. This power of occasionally strengthening either line of a couplet by an additional line gives the Antique Rhythm a flexibility suited to spontaneous composition. A similar device

is found in connection with the traditional ballad poetry of England, of which such collections as *The Percy Reliques* are accidentally preserved specimens. While the regular metre of such ballads is a four-line stanza, yet a few poems, such as the Ballad of Sir Cauline, show some stanzas with individual lines strengthened:

Fair Christabel, that lady mild,
Was had forth of her tower;
But ever she droopeth in her mind,
As nipt by an ungentle wind
Doth some pale lily flower.

The poetry of the historic books mostly takes the form of aggregations of such 'strains' of Antique Rhythm, with no further structure. Occasionally such a poem will fall into verse paragraphs or 'strophes' [to be distinguished from the antistrophic system presently to be described]: an example is David's Song of Victory (see note on page 266). [For a combination of Antique Rhythm and the Antistrophic system, see note to **vii** on page 267.]

2. The metre of Wisdom verse is highly elaborate: we find here, not only the parallelism of successive clauses, but the 'high parallelism' which correlates all parts of a whole poem with one another. Two types may be distinguished: the Stanza structure and the Antistrophic structure.

Stanzas are familiar to the English reader: in Biblical poetry groups of three lines, or four lines, etc., recur in succession: a simple example is the Chorus of Watchmen (on page 236).

The Antistrophic system is familiar to students of Greek, as the metrical form of tragic choral odes. In this case the stanzas run in pairs, strophe and antistrophe, the theory being that the antistrophe exactly repeats the metrical form of its strophe; if another strophe follows the form may altogether change, but the changed form will be repeated in the corresponding antistrophe. [This may be expressed by the formula *a a'*, *b b'*, *c c'*, etc.] Besides the pair of strophes there may be an introduction, or conclusion, or both. No. i of the Sonnets (on page 125) is an example of a poem consisting simply of strophe and antistrophe; No. iii (page 126) has also a conclusion.*

Both in the case of the Stanza structure and the Antistrophic structure there are various modifications and elaborations — duplication, inversion, interruption, etc.: these it will be sufficient to explain in connection with the examples in which they are found.

3. The metre of Lyrics is in the main the same as that of Wisdom poetry. But in the strictest kinds of lyrics the structure is further determined by the musical performance. A lyric may be a solo, or the matter may be arranged for 'antiphonal' performance between different performers, *e.g.* choruses of Men and of Women. Antiphonal and antistrophic structure go

* The term *strophe* is the Greek for 'turning': the system is derived from the dance performance of Greek odes, according to which the chorus danced from the altar to the end of the orchestra in one stanza, then 'turned,' and *retraced their steps* for the antistrophe or 'answering' stanza. The term *strophe* has come to be used also for verse paragraphs where there is no antistrophic arrangement. (See page 266, note on vi.)

easily together: see Deborah's Song, page 152. The musical performance also introduces the 'refrain,' a passage recurring (with or without changes for musical effect): for example see The Song of Moses and Miriam (page 149).

4. A characteristic metrical system in Biblical verse is the 'Doom form.' Here the thread of the poem is in what, for form and spirit, may be called prose; but this prose is interrupted at intervals by lyric verse, celebrating or realising what the prose brings forward. This is chiefly found in prophecies of 'doom,' or denunciation of the foes of Israel (hence the name): the prose is a Divine word of denunciation, the lyrics are mostly impersonal celebrations of what the Divine speaker says. The form is easily collected from examples; see pages 175–181.

STORY

Story as a form of literature differs from History by its appeal to the imagination and emotions, whereas History addresses itself to our sense of record and scientific explanation. It is of no consequence whether the matter of the story be historic fact or invention; in the one case the writer selects, in the other case he frames, such details as will have the desired effect in presenting the story to the mind of the reader. The stories of the Bible are scattered through the history, of which they form a part; thus a reader of the Bible in its ordinary versions may be required at any moment to alter the character of his attention without anything to warn him of the change. In the Modern

Reader's Bible (volumes *Genesis*, *The Exodus*, *The Judges*, *The Kings*) the stories are separated from the surrounding matter by titles. Selections of these stories enter into the present volume.

i. **Joseph and his Brethren.** This is one of the most elaborate and artistically beautiful stories in all literature. It emphasises an important place in the Biblical history, Joseph being a link between the Children of Israel and the world empire of Egypt. Among elements of story beauty note the personality of Joseph, its attractiveness wherever he goes and its gradual maturing. Note also the sketches of varied life which make a background to the story as it moves along — glimpses of shepherd life, of caravan trading, of palace life in Egypt. But the main interest will be the 'plot' — the technical term for the harmony that binds the different parts of a story into one whole. In the present case there are three 'motives' underlying the plot. (1) What has been called the 'oracular action': the interest of mystic dream oracles gradually becoming clear as the oracles are fulfilled. (2) The development of an ironic situation — Joseph recognising his brethren but not recognised by them: once developed this situation is prolonged to the utmost by the hero's conflict of feelings, between resentment and family affection. (3) Beneath all other motives is the providential overruling of human events for high purposes (compare page 27).

ii. **The Witness of Balaam.** The place of this story in the main history is indicated by its title: the 'Exodus' is the period of development for Israel from a family to a nation, and towards the close of the period Balaam, an outsider, bears witness in

spite of himself to the growing numbers of the nation and to its glorious future. — In literary form it is a 'mixed epic' or 'canti-fable': a story in prose that breaks into verse at appropriate places. (Compare the expression *took up his parable*: the *parable* is an undefined term for a more specialised literary form occurring in the course of more general literature, such as a fable in the midst of a discourse, or a poem in the midst of prose.) — Its interest rests partly upon the conception of the 'Blessing and the Curse': there is the superstitious idea of the efficacy of these in the minds of Balak and his people, while the true Blessing comes from the prophetic vision accorded to Balaam by God. [Compare 'The Stolen Blessing' in the *Genesis* volume.] In character Balaam is a sincere worshipper of Jehovah outside the ranks of Jehovah's people, who however from interested motives conforms to the heathen world around him as far as he can. [Outside this story the general history shows him as yielding at last to material interest and acting as tempter to Israel: compare *Revelation*, chapter ii. 14.] — The third paragraph (page 34) is the famous story of Balaam's Ass. It is the opinion of some that this is a fable interwoven with the main story: it is in favour of this view that the following paragraph, *So Balaam went with the princes of Balak*, etc., seems the natural continuation of the second paragraph; while the *princes of Balak* are ignored in the story of the Ass.

iii. **The Crowning of Abimelech.** This occupies an important place in the general history. Originally Israel is ruled only by the invisible Jehovah; gradually the secularising forces around lead to the institution of visible kings. This story is the

first attempt at crowning a king, the work of a faction, with civil war and ruin as a result. — It is a story of war and adventure. [Compare the Raid on Michmash, or The Feud of Saul and David in the *Judges* volume.] — Its interest also rests upon the bitter fable of Jotham in scorn of kingship: the fable has the effect of a curse since it is literally fulfilled.

iv. Samson's Wedding Feast. This illustrates a variety of story called 'Idyl': the word is almost equivalent to 'trifle,' and the term is applied to incidents of love or domestic life in contradistinction to graver matters of history. [Three Idyl Stories (*Ruth*, *Esther*, *Tobit*) are contained in the *Biblical Idyls* volume of this series.] — Characteristic of such a story is the game of riddles; the original riddle, answer, and rejoinder are all in single couplets. — It is not a pure idyl; feats of hero strength form another interest, as with other stories of Samson.

v–vii. These are Prophetic Stories. As the secularising tendency in Israel towards visible kings prevails against the original conception of a spiritual rule by an invisible God there arises an order of 'prophets,' who stand forth as representatives of the invisible Jehovah, and are thus often in opposition to the external government. So in the history of *The Kings* stories of these prophets, with their miraculous powers, take the place of the stories of heroes and their feats in earlier parts of the history. During the captivity in Babylon, Daniel in a similar way represents the Hebrew God against the king and hierarchy of Babylon.

vii. Page 63. I have followed a tradition that the mystic writing on the wall was interpreted by Daniel reading down-

ward instead of across [or rather, down, up, down: the form of writing known as *boustrophedon*, that is, the way an ox turns in a furrow]. If the handwriting was in an unknown alphabet Daniel must have said so, or why should his interpretation be accepted at once? But if the characters were those to which the beholders were accustomed, but arranged in an unthought-of direction, it is easy to realise the puzzle of the audience and the instantaneous acceptance of the solution.

ORATORY

i. The Oration of Moses at the Rehearsal of the Blessing and the Curse. The *Book of Deuteronomy*, from which this is taken, is a collection of the Orations and Songs of Moses, constituting his Farewell to the People of Israel. The general subject both of the oratory and song is the Covenant between Jehovah and his people, now for the first time committed to writing, and entrusted by the retiring leader of Israel to the Levites and Elders. The third of these orations is connected with a ceremonial occasion. An ordinance has been made for the ceremony of 'The Blessing and the Curse' to be an institution of the promised land: representatives of the Blessing are to stand on one mountain and representatives of the Curse on the opposite slope, the whole ritual solemnly enforcing the sanctity of the Covenant. At present however the people are on the wilderness side of Jordan; accordingly Moses arranges a *Rehearsal* of this ceremony, on ground resembling the valley

between Ebal and Gerizim. This rehearsal is allowed to proceed to a certain point when Moses stops it, and takes the subject of the blessings and curses into his own hands. Hence the abrupt commencement of this oration. — As elements of oratorical beauty note (1) the interweaving and parallelism of sentences, (2) the terrific crescendo and climax of denunciation. The oration must be spoken to get the full effect.

ii. Immortality and the Covenant with Death. This is an example of the Written Address, Oratory that is not intended to be spoken. It is one of a series of imaginary addresses by King Solomon to the other rulers of the nations, constituting a work entitled 'The Wisdom of Solomon' (in volume 3 of the present series). — The author's style is distinguished by a peculiar order of thought, according to which some of the leading points of his argument take the form of digressions. The thought of this discourse is that death is no part of the natural order of the universe, but is introduced into the world by the wickedness of men. The author imagines a monologue of the wicked, led by despair of aught beyond the grave to a life of luxury and oppression. Another imaginary monologue expresses the feelings of the same wicked men as they awaken from death to the life beyond. But as a digression between these two monologues the author places his reflections on the 'hopes of the ungodly,' that is, the substitutes in earlier thought for the grand conception of a life beyond death. These substitutes are (1) the living over again in posterity, (2) long life in this world. With regard to the first he argues that the brood of the ungodly is unstable and accursed: better is childlessness with virtue. As

to the hopes of long life, he argues that the old age of the wicked is without honour; whereas a life cut short may be a life perfected.

iii–vii. These are Prophetic Discourses. Considered as part of the literature of Oratory these Prophetic Discourses hold an intermediate position between the spoken and the written address. What appears as a discourse in the books of the prophets is probably not the exact report of a speech, but the substance of a speech, or of several similar speeches, worked up again into the style of a written address.

iii. The Great Arraignment. This discourse of Isaiah takes the form of a theme (God's arraignment of his people as rebels) treated in four paragraphs: the prophet's remonstrance — repentance by oblations — repentance of life — corruption redeemed with judgment.

iv. The Covenant with Death. The phrase *Covenant with Death* in the title of this discourse of Isaiah has a different meaning from the same phrase in the title of another discourse (ii). In the latter it meant a supposed invitation to Death to come as a friend, by those who were 'of his portion'; in the present case it means an agreement with Death to pass by the supposed speaker while he visits others. — This discourse illustrates what is a characteristic feature of Hebrew literature — the 'pendulum structure,' by which the thought alternates in successive paragraphs between one and the other of two contrasting themes, in this case between Judgment and Salvation. The prophet is writing for the southern kingdom of Judah. Commencing with the rival kingdom of northern Israel he denounces drunken

Ephraim, and how its crown of pride shall be trodden down (Judgment). But (Salvation) there shall be a crown of glory for the residue. Now he proceeds to Judgment upon Judah: the drunken rulers who trust to a refuge of lies, which the overflowing scourge shall sweep away. But there is Salvation for the patient. This comfort is imparted in agricultural images: the cruel plowing does not go on for ever, the gentle sowing comes; there are sharp threshing instruments [for the guilty], the gentle threshing with the rod for the precious cummin; and even the threshing is not to crush, but to make corn fit for bread.

v. The Utter Destruction and the Great Restoration. A discourse made by companion pictures linked together by two parallel passages, each a parenthetic quintet, interrupting the pictorial description, which is afterwards resumed, with words emphasising the prophecy as a whole: *Seek ye out of the book of the LORD and read* [how all these woes shall come to pass] . . . *Strengthen ye the weak hands* [with these glorious promises].—Note that *Edom* is only mentioned as typical of the foes of Israel in general, the pictures being of universal destruction and restoration. There is a similar use of Egypt and Edom as types of all the foes of Israel in another discourse (page 220).

vi. The Sword of the LORD. This is an illustration of a very peculiar form of discourse, which is without parallel in modern literature. Ezekiel is the great representative of 'Emblem Prophecy,' that is, discourses which have for texts some symbolic action or piece of dumb show. But in extreme examples of Emblem Prophecy, like the present, symbolism pervades

the whole of the discourse: attitude, gesture, visible emblem, sustained dumb show, song, are all mingled together and combined with oratory. — The discourse falls into four parts. (1) At the opening, the prophet sets his face toward Jerusalem: there is no symbolic action beyond this. (2) But as the address progresses, he suddenly draws forth a sword: this is the sword of the Lord which is to go forth out of its sheath against all flesh, and it will not return any more. Suddenly, the dramatic speaker has identified himself with the victims of this Divine sword: *Sigh therefore, thou son of man, with the breaking of thy loins*, etc. Now the theme of the sword is resumed, and with it mingles what is evidently some military strain or folk-lore song, of which the augmenting lines suggest the gathering spirit of combat: *A sword, a sword, it is sharpened, and also furbished*, etc. For a single moment the other side is presented — a people careless and secure: *the Rod of my son* [they say] *it contemneth every tree.* But the impending destruction continues to gather force: *And it is given to be furbished that it may be handled*, etc. There is a sudden change, and cries and howls proclaim how the sword has fallen upon the people, and the *Rod that contemneth* is no more. The emblematic movement seems to become more and more rapid [through three verses of the song: *And let the sword be doubled the third time*, etc.]. — (3) A total change here ensues. The sword now becomes emblematic of the sword of Babylon; and the imaginary picture is that of the conqueror arriving at the junction of the ways and deciding by his omens to proceed against Jerusalem. — (4) Once more there is a total change: the sword now

stands for Israel's enemies, the children of Ammon, and the verse conveys their boasting. But suddenly the prophetic speaker plunges the sword into its sheath: so is symbolically introduced the fate of Ammon to return to the land of his birth and perish there.

vii. Wreck of the Goodly Ship Tyre. This illustrates a characteristic of Ezekiel's style by which, in place of visible symbolism, illustrated by the last example, a single image is sustained through the whole of a discourse. In the present case it is the image of a ship. Tyre was the great maritime city of antiquity: its grandeur is conveyed under the image of a ship which all the nations of the known world combine to build and load; the judgment is the wrecking of this goodly ship.

viii. Amongst other things the prophetic books contain 'Sentences,' that is, brief sayings of prophets, each like an epigram, complete in itself. These no doubt passed from mouth to mouth like proverbs, and were collected by the prophets. The examples in this section are from the *Book of Jeremiah.*

WISDOM

'Wisdom' is the name given to the department of Biblical literature which corresponds to Philosophy in modern literature. It is however always philosophy in application to human life and conduct.

The starting-point of Wisdom literature is the **Unit Proverb,** which is a unit of thought in a unit of form. The unit of form

is the couplet or triplet of verse: see above, page 242. Examples are given on pages 107–9. It will be seen that this Unit Proverb is a meeting-point of prose and verse literature: its form is verse, its matter (philosophy) belongs to the literature of prose. Accordingly it is natural that the more extended forms of Wisdom literature should take two directions: one on the side of verse, the other on the side of prose.

Epigrams and **Maxims**: examples of these are found on pages 109–11. The Epigram is a verse saying, of a few lines in length, in which two lines (not necessarily consecutive) are capable of standing by themselves as a unit proverb. In the examples given the two lines in each epigram that stand out on the left may be read as a proverb complete in itself. Such a germ proverb is the text of the epigram, the remaining lines serve to expand this text. The corresponding prose form is the Maxim, a unit proverb text with a brief prose comment.

Essays. A more extended form of Wisdom literature, on the side of prose, is the Essay. The word has various uses: the Scriptural essays are not of the modern type (like those of Macaulay or Emerson), but of the antique type like the essays of Bacon. The title of an essay suggests a theme, on which the rest is a prose comment. (Pages 112–24.)

Verse compositions consisting of comments upon themes are in this series called **Sonnets.** In general literature the idea underlying the Sonnet is the adaptation of the matter to the outer form, as if a poet's thought were poured into special moulds. In English and Italian sonnets there is only one such form or mould — a sequence of 14 lines divided according to a

particular plan; the matter of these sonnets must be condensed or expanded to suit this plan. The nearest approach to this in Scriptural literature is the Fixed or Number Sonnet: the opening of this suggests a number scheme, to which the rest conforms.

There be three things which are too wonderful for me,
Yea, four which I know not:
The way of an Eagle in the air;
The way of a Serpent upon a rock;
The way of a Ship in the midst of the sea;
And the way of a Man with a Maid.

The examples quoted in the present volume are different. They may be called 'Free Sonnets': the moulding in these is to nothing more restricted than 'high parallelism,' that is, not the parallelism binding successive lines into a stanza, but the bond which may correlate the most distant parts of a poem into a single scheme. The scheme of parallelism for each sonnet will be given in a separate note.

Essays

ii. This essay touches upon what was the great difficulty to early Hebrew thinkers: the visible prosperity of the wicked, which seemed to them contrary to their conception of 'judgment' or righteous providence. The author in this essay endeavours to meet the difficulty by two thoughts: (1) how a

change of fate at the very end of life may make all the difference; (2) how the punishment may come in the next generation. — A resemblance will be noted at one point to a parable of the New Testament.

v. An essay on the Choice of Company, in five paragraphs: The danger of unknown company in a house — the good only are proper objects of charity — friendship not trustworthy until tested by adversity — the humble can only be defiled by contact with the proud — like will to like, and riches cannot consort with poverty.

vi. This essay is founded upon the old conception of society by which the educated formed a separate class — here called 'the scribes.' Translated into modern ideas of life the argument would be that no life in any social station must be without leisure, and on such leisure self-culture depends.

vii. This section makes a transitional stage to the next division of our selections, as it consists of an Essay containing a Sonnet.

The argument of the whole is that Life is a thing of joy, tempered by the sense of responsibility. The latter idea is conveyed by the word 'judgment,' which throughout the Old Testament stands for the irreconcilable antagonism between good and evil, and the certain overthrow of evil: the recognition of this makes action responsible. With this limitation, the author urges that the very shortness of life and youth is so much incentive to make joyful what days are allowed.

The scheme of high parallelism [see above, page 256] in this sonnet is the 'pendulum structure': the alternation of

successive lines between two thoughts is conveyed to the eye by the indenting of the lines. The middle lines put symbolic descriptions of old age; the lines indented on the left drop the symbolism and speak in plain terms. [The lines indented on the right are subordinate clauses.]

The matter of the sonnet is a *tour-de-force* of symbolism, under which are veiled the symptoms of senile decay followed by death. It is very likely that some of the symbols may be lost; but it is not difficult to see, without straining, a possible interpretation for each; and some of them have passed into traditional use. The poetic beauty of the passage is marvellous.

Or ever the sun, and the light . . . be darkened: in view of the opening words of the preceding essay, which take the 'light' and 'sun' as symbols of the whole happiness of conscious existence, it is clear that the *darkening* of this light is the gradual failing of the joy of living. — *And the clouds return after the rain:* an exquisite symbol, closely akin to the last. In youth we may overstrain and disturb our health, but we soon rally; these are storms that quickly clear up. In age the rallying power is gone: "the clouds return after the rain." — *The keepers of the house shall tremble:* Cheyne understands of the hands and arms, the trembling of which is a natural accompaniment of old age. — *The strong men shall bow themselves:* the stooping frame; the plural is merely by attraction to 'keepers.' — *The grinders cease because they are few:* obviously of the teeth. — *Those that look out of the windows be darkened:* the eyes becoming dim. — *The doors shall be shut in the street:* the general connection of ideas makes it inevitable that the

'folding-doors' should be the jaws; clenched jaws are so marked a feature in the skull that it is not difficult to associate them with the picture of old age. — *When the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low:* these must be taken together: appetite, speech, and sleep are all feeble. *Grinding* must be interpreted as *grinders* in the previous part of the sonnet: the loud or low sound of such grinding may fitly typify the eagerness of appetite or the reverse. The early waking or short sleeping of old age is well known. The *daughters of music* are the tones of the voice. — *They shall be afraid of that which is high, and terrors shall be in the way:* the gait of old age is, through physical feebleness, much what the gait of a person terrified is for other reasons. — *The almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall burst:* the three are linked together as being images from natural objects, not because of their symbolising similar things. *The blossoming of the almond tree* probably refers to the sparse white hairs of age. The name of this tree in Hebrew is founded on the fact that it is the first to blossom; though not strictly white, its blossoms may be called whitish: the whitish blossoms, solitary while all is bare around, just yield the image required. The *grasshopper* is evidently a symbol for a small object, which is nevertheless heavy to feeble age. *The caper-berry shall burst:* the last stage of its decay: the failing powers at last give way. And then follows the dropping of the symbolism: "Man goeth to his long home."

So far we have had symbols for failure of powers; now for

actual death and dissolution. *Or ever the silver cord be loosed, or the golden bowl be broken:* a symbol from the house-lamp of gold, suspended by a silver cord, suddenly slipping its cord and breaking, its light becoming extinguished. For *bowl* in this sense compare *Zechariah*, chapter iv. 2, 3. — *Or the pitcher be broken at the fountain, or the wheel broken at the cistern:* these are exquisite symbols for the sudden and violent cessation of every-day functions. Compare the popular proverb: "The pitcher goes to the well once too often." — *And the spirit return unto God who gave it:* this by analogy with the previous line must be interpreted to mean no more than that the man becomes just what he was before he was born.

Sonnets

i. **The Sluggard.** The metrical scheme of this sonnet is simple: a strophe balanced by an antistrophe. [See above, page 244.]

ii. **The Mourning for the Fool.** Metrical scheme: a brief strophe and antistrophe and conclusion.

iii. **The Two Paths.** Strophe, the way of wisdom; antistrophe, the path of the wicked; conclusion, union of the two in a common image.

iv. **The Creator has made Wisdom the Supreme Prize.** The metrical scheme of this sonnet is an example of 'antistrophic inversion': that is, two strophes followed by their antistrophes, but the antistrophe to the second strophe precedes the antistrophe to the first. [This is sometimes expressed by the

formula *a b b a;* or (reckoning the number of lines in each strophe) *4, 6; 6, 4.*] The printing makes this clear to the eye. —The unity of thought in the sonnet is the conception of Wisdom as a prize. The middle strophe and antistrophe describe the richness of this prize; the opening strophe makes 'chastening' the cost at which it is obtained by the individual from the Lord; and the corresponding antistrophe (at the end) explains the reason for this costliness—wisdom was the instrument by which the whole universe was created.

v. Watchfulness of Lips and Heart. A Prayer in sonnet form. The metrical scheme is an illustration of 'duplication' applied to antistrophic structure: a quatrain question (strophe 1) has a couplet answer (strophe 2); then the quatrain is duplicated into an octet (antistrophe 1), and the answer is duplicated into a quatrain (antistrophe 2). [The lines of invocation are not counted in strophe and antistrophe 2.]

vi. Wisdom and the Fear of the Lord. This is one of the most elaborate sonnets: its metrical scheme combines antistrophic and stanza structure (above, page 243). There is first a strophe with its antistrophe; then a series of stanzas; but these stanzas illustrate the metrical device of 'augmenting,' for they increase, as the thought gathers strength, from 3 lines to 5 lines and 6 lines.

vii. Wisdom and the Strange Woman. This is at once the foremost of wisdom poems in its thought, and the most elaborate in sonnet structure: here, as always, the structure is an exact reflection of the thought.

The metrical scheme shows stanza structure throughout. The poem falls into seven sections. In sections 1, 3, 4, 7, which

contain the thread of argument, we find octet and ten-line stanzas. Section 2, which breaks off from the argument to give a picture of temptation, changes to sextet stanzas. Sections 5 and 6, the monologue of Wisdom, are cast in quatrains, but as the monologue crescendoes to its climax the quatrains 'augment' to 5, 6, 7 lines. There is further the artistic device of 'interruption': the regular flow of stanzas is broken at critical points by single couplets (like musical rhythm interrupted by recitative); again in section 2 the actual speech of the temptress is an irregular mass of lines outside the stanza structure, and this break in the flow of lines has a fine effect.

The thought of the poem is in the highest degree grand and bold. Scriptural philosophy loves to celebrate under the name 'Wisdom' the union of all things, whether of the external universe or of the spiritual life, in one Divine harmony. In this poem this Wisdom is to be personified, and to proclaim her attractions. But the poet prepares the way by contrast with the spirit of temptation, also personified in female form practising her allurements. This is displayed in a boldly drawn picture; and then the poet, with the words *Doth not Wisdom cry?* suddenly turns round and presents 'Wisdom' as the temptress to good.

LYRICS

i–ii. These two selections are from the *Book of Job.* This consists of matter mainly philosophic worked up into an elaborate poem in which all literary forms — epic, lyric, drama, rhetoric, etc. — are blended in a way unparalleled in modern

literature. Hence the form of these two pieces is intermediate between wisdom sonnets and the lyrical poems that follow.

i. **An Elegy of a Broken Heart.** In the *Book of Job* this intervenes between the Story Prologue, which is prose, and the main body of the poem, which takes a dramatic form. Job breaks the silence to dilate, with lyrical elaboration, upon the situation of utter ruin which is to be the starting-point of the dramatic discussion. Hence the title of the section in the whole poem of *Job* is 'Job's Curse': but it admits of being separated from the action of the drama as an independent poem, with some such title as I have given it. — In metrical scheme it falls into two sections. Section 1 is an example of 'interruption' (compare note to vii of the sonnets). It will be seen that the last two lines continue the sentence begun by the first two lines, making with them a quatrain: between come masses of parallel lines interrupting with a *tour-de-force* of execration. Section 2 is made up of introductory quatrain, strophe, and antistrophe.

ii. **The Creator's Joy in his Creation.** This selection from *Job* is a part of the 'Divine Intervention,' which may be read as a complete poem. That drama introduces the Voice of God out of the whirlwind as taking a part in the dialogue. The link between the Divine Intervention as a whole and the general argument is the impossibility of any mortal grasping the mysteries of the universe, which mysteries enfold the glories of nature as well as the dark ways of providence which Job and his friends have been discussing. As a part of this general thought the portion here cited works out the idea of the Creator's joy in his creation — a joyous sympathy with the infinities

of great and small throughout the universe. It might be an expansion of the words in the story of the creation: "And God saw everything that he had made, and, behold, it was very good." — The metrical scheme of this poem is a variation of the 'pendulum structure.' [Page 251.] It may be called a 'triple pendulum,' or alternation between three notes: one note is made by the startling questions of nature mysteries, another (lines indented to the right) exquisitely pictures the details of these wonders of nature, while for a third (lines still more to the right) there is a word of challenge to Job to answer.

iii–v. These three selections are lyrics in the strictest sense. Originally all poetry is of the form technically called 'Ballad-Dance,' that is, verse combined with musical accompaniment and dancing. When this primitive poetry branches out into other forms, lyric is the form which retains most of the musical element. The poems here cited are lyrics in the strict sense that their structure is determined by the mode of their musical performance. This is seen by the 'antiphonal' distribution of the matter, for example, between choruses of men and women, and by the recurrence of passages ('refrains').

iii. Song of Moses and Miriam. This is arranged for a Chorus of Men, taking the successive sections of the song, and a Chorus of Women, singing the refrain. The metre is Antique Rhythm (above, page 242): the successive strophes augment with the growing fulness of the theme. The first strophe (after the prelude) simply states the fact of the deliverance; the second pictures it in detail, the third meditates on the consequences to the furthest future.

iv. Deborah's Song. This also is arranged for a Chorus of Men, led by Barak, and a Chorus of Women, led by Deborah. It is in Antique Rhythm (above, page 242). Its structure is antiphonal as between Men, Women, and the two combined. The structure is further elaborated by 'interruption' [passages printed in italics], where the singers encourage one another.

To appreciate the matter of the song it should be compared with the description of the incident in plain historic prose (*Judges*, chapter iv). It is not difficult to make out from this narrative (1) that Heber the Kenite, Jael's husband, was acting as a spy against his allies of Israel, and betraying their movements to the tyrant. Jael's act was treachery in retaliation for the treachery on the other side by her husband. This explains the exultation over her deed in Deborah's Song. (2) This treachery of Heber had upset the plans of Deborah and Barak: helpless against the iron chariots, their only hope had been to assemble secretly on the heights of Kedesh and attempt a surprise. But while the army of Sisera, warned by Heber, were awaiting them on the plains of Esdraelon, a sudden thunder storm with rain (commemorated in the Song) converted the whole plain into a morass. The army of Barak fell on the foe while their horses were struggling in the mud, and extirpated them at a blow.

v. David's Lament. This simple elegy is cast in quatrain stanzas. Its only elaboration is an augmenting refrain. This beautiful refrain seems to rest for its effect upon the bringing together of two ideas, like a crescendo and decrescendo in music: *How are the mighty < > fallen!* This fragmentary re-

frain as it appears at the beginning is enlarged at the passage from the section on Saul to that on Jonathan, and still further enlarged at the close of the whole.

vi. **David's Song of Victory.** This is in Antique Rhythm: its structure is 'strophic' (above, page 243). There is an introduction and conclusion, and three unequal strophes: the first pictures the deliverance, the second meditates on the principle involved (deliverance of the righteous), the third extends the confidence thus produced to the whole past and future. The most notable artistic effect is the sudden change at the prayer of the afflicted one: all nature is convulsed as the Almighty rushes to the rescue.

vii. **The Bride's Reminiscences.** This is introduced as an example of the Lyric Idyl. The term 'idyl' has been explained above (page 248, note to iv): such idyls may be either narrated as stories, or brought out lyrically or dramatically, as in the present case. It is one of a series of lyric idyls making up the poem of *Solomon's Song*. The story underlying this poem has been variously interpreted; the interpretation followed in this series (*Biblical Idyls* volume) is that King Solomon, visiting his vineyards on Mount Lebanon, has come by surprise upon a beautiful Shulammite maiden. As she flies from the royal suite he seeks her in shepherd disguise and wins her love, then he brings her as queen to his palace. The present selection is Idyl II of the series, and contains two of the Bride's Reminiscences of this courtship. The first is of a visit by the disguised king on a fair spring morning, and how the lovers were interrupted by the harsh voices of the Bride's Brothers

crying out that the foxes were in the vineyards. The second is a dream of losing and finding her lover. [The passages in italics are not spoken by the Bride, but are the poet's interludes, dividing the different sections of the poem.] — Metrical scheme. The idyls are a combination of Antique Rhythm and Antistrophic structure: but the parallelism of strophe and antistrophe must be reckoned in *strains*, not in lines (see above, page 242): thus we have four strains balanced by four, then two by two; then (in the Dream) three by three. [The refrains are outside the metrical scheme.]

viii, ix. These are songs from the books of the prophets.

viii. The Battle of Carchemish. This is a War Ballad, in triplet stanzas with 'duplication.' The battle celebrated was a turning-point in history, settling for ever the supremacy of the Babylonian over the Egyptian empire: these were the two world empires between which parties in the nation of Israel fluctuated, the whole strength of Jeremiah and the prophetic party being thrown against Egypt.

ix. This **Song of Zion Redeemed** forms a section of the Isaiahan 'Rhapsody of Zion Redeemed' [chapters xl–lxvi]. It is in stanzas of 4, or occasionally 6 and 8 lines, the flow interrupted by couplets, especially at the beginning of the sections. Compare above, page 262, note to **vii** (Sonnets).

x, xi. These are illustrations of a characteristic feature of Biblical poetry — the 'Doom form.' See above, page 245.

x. Isaiah's Doom of Babylon. The structure is made up of the Divine word of the overthrow of Babylon [prose passages] interrupted at intervals by [impersonal] songs, realising or cele-

brating what the Divine word brings forward. The last of these verse interruptions is a fully developed Ode on Fallen Babylon. The structural form of this ode is antistrophic inversion (*7, 6; 6, 7*), like that of No. iv of the Sonnets (above, page 260). Another effect in this ode is the Taunt or Dirge Song. — *My consecrated ones . . . them that exult in my majesty.* The Divine voice is heard calling to God's 'hosts,' the idea suggested by the title 'Jehovah Sabaoth.' Compare *Joel*, chapter iii. 11 and 13; *Psalm* ciii. 20, 21. — *I will sit upon the mount of congregation in the uttermost parts of the north:* the north is regularly in Scripture the quarter from which Divine judgment is looked for (e.g. *Ezekiel*, chapter i. 4; *Jeremiah* vi. 1; *Job* xxxvii. 22).

xi. **Nahum's Doom of Nineveh.** This is a Doom Prophecy directed against Nineveh, partly in the structure called above 'doom form,' partly in other forms. It falls into seven sections. Sections 1 and 2 are meditations in pendulum form (above, page 251), the paragraphs alternating between judgment and salvation. Section 3 is in doom form: the Divine announcement of doom is interrupted by lyric realisation of the sudden attack upon Nineveh in the midst of its careless security. Section 4 is a brief lyric triumph over Nineveh overthrown. Section 5 resumes the doom form: the Divine denunciation interrupted by lyric realisation of Nineveh in its pride. With section 6 this passes into a Taunt Song (as in example x). The seventh section is a brief lyric meditation upon Nineveh overthrown and desolate.

RHAPSODY

This has been explained in the Introduction (pages xii–xiii) as a term applied to a highly characteristic form of prophetic literature, amounting to spiritual drama: actual dramatic dialogue and action being combined with other literary modes of expression to produce the general effect of dramatic realisation and movement. Some of the examples (I–III) are complete rhapsodies; IV is a discourse that becomes rhapsodic at its conclusion; V is a rhapsodic *morceau*, a single thought cast in this literary form; VI and VII are integral portions of one of the long rhapsodies.

I. Rhapsody of the Drought. This is a simple and clear example of rhapsodic writing. It opens with scenic description of the drought; the rest is dialogue between God, Repentant Israel, and the Prophet. The action of the rhapsody consists in the gradual effect of intercession: God at first refuses so much as to answer the sinful People, and speaks only through the Prophet; at last he answers the People directly, but only to threaten; finally he shows mercy to the repentant remnant.

II. Habakkuk's Rhapsody of the Chaldeans. This is a thoroughly typical and a splendid specimen of the rhapsody as a form of literature. (1) The historic situation is the appearance of the Chaldeans as a conquering power trampling down surrounding nations. This suggests the thought of judgment upon unpunished sin in Israel. But the Prophet feels a difficulty: how can a righteous God use a godless people as an

instrument for the punishment of wickedness that is less than its own? The elaboration of this spiritual problem, in dramatic dialogue between God and the Prophet, makes the first section of the rhapsody. — (2) The Divine solution of this problem comes under the image of intoxication: the haughty career of the Chaldean is no more than the drunkard's reeling which precedes his fall. But as the idea of the fall of the Chaldean is reached there is a sudden change from dialogue to the doom form. This Doom of the Chaldeans has five stanzas of the usual combination between prose and verse: the prose is Divine denunciation, the verse passages are the imagined triumphing of the down-trodden nations over their fallen oppressor. Four of the stanzas express the fall of the Chaldean in four images: his uninterrupted career has been a heaping up of usury, but the exactor shall come; it has been building a house of refuge, but shame has been built into its walls; it has been building a huge city only to make a bigger bonfire to the glory of the avenging God; it has been giving drink to behold shame, but the drink of shame shall be given to the oppressor. The fifth stanza goes to the root of the matter: the Chaldean has trusted to senseless idols: Jehovah is the true teacher. — (3) So far the overthrow of the Chaldeans has been presented as a thing of the distant future; in the third section it is realised as visibly present: thus the movement of the rhapsody has been steadily advancing from the first forming of a problem to the climax of its solution. The literary form now changes to that of an Ode, realising the idea of Jehovah come to judgment. The prelude and postlude express the Prophet's

feelings at the vision he hears and sees; the body of the ode realises the theophany itself. [Strophe, All nature convulsed as God comes; antistrophe, Is it against nature that the coming is directed? conclusion, Nay, but God comes to deliver his people. Compare *Psalm* cxiv.]

Page 205. *I have heard the report of thee.* This *report*, and so *the voice* in the second line of the postlude, refer to the voice supposed to sing what makes the body of the ode. This is the voice of Israel, heard in the vision describing the advent of Jehovah. — *O LORD revive thy work in the midst of the years:* compare on page 202 *though it tarry, wait for it:* the Prophet prays God to interpose before it is too late.

Page 207. *I trembled in my place*, etc. The Prophet has a strange mingling of different feelings: terror at the vision of Jehovah's advent, though it be for his deliverance, and confidence, as a result of this vision, in the midst of desolation.

III. Joel's Rhapsody of the Locust Plague. This rhapsody may be founded on an historic plague of locusts, but the notion is idealised into mystic forces of destruction. Nothing else in the historic situation has any bearing on the rhapsody, it is ideal all through: desolation because of sin, and 'judgment,' in the double sense of first a judgment on Israel that is turned by repentance to purification, then a judgment as between Israel and the nations. As arranged in the text the movement of this rhapsody explains itself.

VI. This selection is the Prelude to the elaborate 'Rhapsody of Zion Redeemed' [*Isaiah* volume, pages 127–209]. Like the overture of many modern musical compositions, this Prelude is

a lyric anticipation or foreshadowing of the whole work. A word of comfort for Jerusalem is spoken by God, and Voices are heard carrying the glad tidings on the way towards Jerusalem. The words spoken by these voices are anticipations of subsequent parts of the rhapsody.

VII. This selection is the third Act or 'Vision' of the same rhapsody. It brings out in dramatic realisation the Awakening of Zion. Successive appeals are made by Jehovah to Zion without response. The Celestial Hosts join in the appeal: still without response from Zion. At last the awakening of Zion is brought out by the Chorus of Zion's Watchmen recognising the advent of the messengers who bring the glad tidings (compare the Prelude), and calling upon the city to awake and rejoice.

Reference Table

The Volumes of the Modern Reader's Bible referred to in the Table are as follows :

Wisdom Series : four volumes
- *The Proverbs*
- *Ecclesiasticus*
- *Ecclesiastes and The Wisdom of Solomon*
- *The Book of Job*

Deuteronomy

Biblical Idyls

History Series : five volumes
- *Genesis*
- *The Exodus*
- *The Judges*
- *The Kings*
- *The Chronicles*

Prophecy Series : four volumes
- *Isaiah*
- *Jeremiah*
- *Ezekiel*
- *Daniel and the Minor Prophets*

REFERENCE TABLE

To connect the Selections with the Volumes of the Modern Reader's Bible and with the Chapters and Verses of the Ordinary Versions

Modern Reader's Bible			*STORY*	*Authorised or Revised Version*	
Volume	*Page*			*Book*	*Chap.*	*Verse*
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The Exodus	250..	II	The Witness of Balaam to Israel.....	Numbers	XXII	2
The Judges	105..	III	The Crowning of Abimelech.....	Judges	VIII	29
The Judges	122..	IV	Samson's Wedding Feast.....	Judges	XIV	1
The Kings	189..	V	The Expedition against Elisha.....	II Kings	VI	8
Minor Prophets	15..	VI	The Dream of the Tree cut down	Daniel	IV	1
Minor Prophets	20..	VII	Belshazzar's Feast	Daniel	V	1
			ORATORY			
Deuteronomy	91..	I	The Oration of Moses at the Rehearsal of the Blessing and the Curse.....	Deuteronomy	XXVIII	1
Ecclesiastes, etc.	71..	II	A Discourse on Immortality and the Covenant with Death.....	Wisdom of Solomon	I	12
Isaiah	7..	III	Isaiah: The Great Arraignment.....	Isaiah	I	2
Isaiah	93..	IV	Isaiah: The Covenant with Death....	Isaiah	XXVIII	1
Isaiah	109..	V	Isaiah: The Utter Destruction and the Great Restoration	Isaiah	XXXIV	1
Ezekiel	79..	VI	Ezekiel: The Sword of the Lord.....	Ezekiel	XXI	1

Modern Reader's Bible			*Authorised or Revised Version*		
Volume	*Page*		*Book*	*Chap.*	*Verse*
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		VIII Prophetic Sentences			
Jeremiah	41..	*Thus saith the Lord: Let not the wise*	Jeremiah	IX	23
Jeremiah	43..	*There is none like unto thee*	Jeremiah	X	6
Jeremiah	71..	*Thus saith the Lord: Cursed*	Jeremiah	XVII	5
Jeremiah	127.	*Behold, the days come*	Jeremiah	XXXI	31
		WISDOM			
		Wisdom Brevities			
Proverbs	48..	*The liberal soul*	Proverbs	XI	25
Proverbs	59..	*Where no oxen are*	Proverbs	XIV	4
Proverbs	75..	*He that is slow to anger*	Proverbs	XVI	32
Proverbs	91..	*It is naught*	Proverbs	XX	14
Proverbs	132..	*The words of a whisperer*	Proverbs	XXVI	22
Proverbs	133..	*Boast not thyself*	Proverbs	XXVII	1
Proverbs	43..	*As vinegar to the teeth*	Proverbs	X	26
Proverbs	85..	*All the brethren*	Proverbs	XIX	7
Proverbs	94..	*The getting of treasures*	Proverbs	XXI	6
Proverbs	128..	*As one that taketh off*	Proverbs	XXV	20
Proverbs	134..	*Wrath is cruel*	Proverbs	XXVII	4
Proverbs	136.	*The fining pot*	Proverbs	XXVII	21
Proverbs	108..	*Epigram: Transitoriness of Riches,*	Proverbs	XXIII	4
Proverbs	109..	*Epigram: Hospitality of the Evil Eye*	Proverbs	XXIII	6

Modern Reader's Bible			*Authorised or Revised Version*		
Volume	*Page*		*Book*	*Chap.*	*Verse*
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Ecclesiasticus	57..	*Three Temperance Maxims*	Ecclesiasticus	XVIII	30
		Essays			
Ecclesiasticus	22..	i Wisdom's Way with her Children.....	Ecclesiasticus	IV	11
Ecclesiasticus	40..	ii Prosperity and Adversity are from the Lord	Ecclesiasticus	XI	11
Ecclesiasticus	58..	iii Against Gossip	Ecclesiasticus	XIX	4
Ecclesiasticus	94..	iv On the Tongue.....	Ecclesiasticus	XXVIII	12
Ecclesiasticus	42..	v Choice of Company	Ecclesiasticus	XI	29
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Ecclesiasticus	70..	ii Mourning for the Fool	Ecclesiasticus	XXII	11
Proverbs	18..	iii The Two Paths	Proverbs	IV	10
Proverbs	13..	iv The Creator has made Wisdom the Supreme Prize.....	Proverbs	III	11
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LYRICS

Modern Reader's Bible			*Authorised or Revised Version*		
Volume	*Page*		*Book*	*Chap.*	*Verse*
Job	15..	I An Elegy of a Broken Heart	Job	III	3
Job	107..	II The Creator's Joy in his Creation	Job	XXXVIII	4
The Exodus	43..	III The Song of Moses and Miriam	Exodus	XV	1
The Judges	88..	IV Deborah's Song	Judges	V	2
The Judges	244..	V David's Lament	II Samuel	I	19
The Kings	67..	VI David's Song of Victory	II Samuel	XXII	2
Bib. Idyls	13..	VII The Bride's Reminiscences	Song of Songs	II	8
Jeremiah	175..	VIII Jeremiah: The Battle of Carchemish	Jeremiah	XLVI	3
Isaiah	190..	IX A Song of Zion Redeemed	Isaiah	LX	1
Isaiah	49..	X Isaiah: Doom of Babylon	Isaiah	XIII	2
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Minor Prophets	77..	III Rhapsody of the Locust Plague	Joel	I	2
Jeremiah	35..	IV The Hurt of the Daughter of my People	Jeremiah	VIII	4
Minor Prophets	140..	V The Lord's Controversy before the Mountains	Micah	VI	1
Isaiah	131..	VI Prelude to the Rhapsody of Zion Redeemed	Isaiah	XL	1
Isaiah	165..	VII Zion Awakened	Isaiah	LI	1

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